REPORT RESUMES

ED 010 444 48
A STUDY IN THE ANALYSIS OF THE HINDI VERB.
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REPORT NUMBER NDEA-VI-217 PUB DATE 63
EDRS PRICE MF-$0.27 HC-$7.36 184P.

DESCRIPTORS- *HINDI, *GRAMMAR, *LANGUAGE INSTRUCTION, *LANGUAGE RESEARCH, *LANGUAGE PATTERNS, LANGUAGE ENRICHMENT, CHICAGO, ILLINOIS

A CONSTITUENT STRUCTURE OF HINDI WAS FORMULATED TO ACCOUNT FOR THE PHENOMENA OF COMPOUND AND CONJUNCT VERBS IN THE LANGUAGE. THE TRADITIONAL CLASS OF CONJUNCT VERBS OR THE COMPOUND VERBS, CONSISTING OF NOUN OR ADJECTIVE PLUS VERB, WAS REINTERPRETED IN THIS ANALYSIS. THE FOUR SECTIONS OF THE TEXT DEALT WITH (1) THE SUBJECT-PREDICATE KERNEL SENTENCE, INCLUDING THE NECESSARY EXPANSIONS AS WELL AS TRANSFORMATIONS OF ITS CONSTITUENTS, (2) SUBJECT AND OBJECT CONSTITUENTS AND THE RULES OF CONCORD BETWEEN THEM AND THE VERB, (3) VERB SEQUENCES OF VARIOUS SORTS, AND (4) VERBAL ENDINGS AND THEIR TRANSFORMATIONS. THE APPENDIXES INCLUDED GLOSSES IN ENGLISH, A STUDY IN THE ANALYSIS OF THE HINDI VERB, AND THE GRAMMATICAL CATEGORIES OF THE HINDI VERB. (GC)

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A STUDY IN THE ANALYSIS
OF THE
HINDI VERB

BY

KALI CHARAN BAHL

PREFACE

This generative-transformational grammar of Hindi is not a complete statement on the language (see remarks in the first section of the Introduction), and is full of factual and theoretical imperfections, some known and many not even noticed by the author. The bibliographical references and the works cited for sources of examples indicate my indebtedness to these grammarians and writers of Hindi in general. Among these grammarians, the works of Kāmatā Prasāda Gurū and Aryendra Śarmā proved to be extremely useful.

The author is particularly indebted to Dr. Norman H. Zide (Director of the Project) who read the earlier draft of this study and made many useful suggestions, and to Dr. A.K. Ramanujan for numerous profitable discussions about transformational theory in general and as related to this study.

Many examples not found in print were suggested to the author by Mr. C.M. Naim, who cheerfully put up with my pesterings all the time. Messrs. Tajuddin and John Roberts have helped me in translating the examples cited in the body of the study and in Appendix I. Mrs. Julia Martin has done a competent job of typing the manuscript. The author is grateful to them all.

Some portions of this study were presented before the Staff Club of the South Asian Languages Program during the years 1961-63. The author is grateful to his colleagues in the Program for their very constructive and suggestive criticism.

And finally my thanks are due to Dr. Edward C. Dimock J (Director of the Program) who provided me with the opportuni to work on a subject dear to my heart.

Kali Charan Bahl
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June 1963

Sources of Examples

A.D. = Caturasena Śāstrī, Ātmadāha

Burton-Page = J. Burton-Page, Compound and Conjunct Verbs in Hindi

D.P. = Vṛndāvanalāla Varmā, Dabepā̃va

Greaves = Edwin Greaves, Hindi Grammar

Guru = Kāmatā Prasāda Guru, Hindī Vyākaraṇa

Kac. = Vṛndāvanalāla Varmā, Kacanāra

M = Mahādevī Varmā, Śṛṇkhalā kī Kaḍiyā̃

Man. = Premacanda, Māna Sarovara Part 7 (a collection of short stories)

Nav. = Navanīta, June, 62.

N.D. = Nanda Dulāre Vājapeyī, Premacanda - Sāhityik Vivecana

Prem. = Norman Zide and others, A Prem Chand Hindi Reader

S. = Sajjana Sĩha, Laddākha Yātra kī Ḍāyarī

Sharma = Āryendra Śarmā, A Basic Grammar of Modern Hindi

Sud. = Sudarśana, Cāra Kahāniyā̃

Than. = Śaukaṭa Thānavī (trans. Hansarāja) Sā̃ca ko ā̃ca

Vajpeyi = Kiśorīdāsa Vājapeyī, Hindī Śabdānuśāsana

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Symbols and Abbreviations

--->	expansion
====>	transformation
+	free order; the order indicated in the rule i. always the preferred one
space	free forms
^	bound forms
{ }	paradigmatic choices, lists
$[\ ]_i$	conditioned choices. If there are two or mo [ ]'s with the same subscript, the order of constitutents enclosed is significant.
( )	optional constituent
( ) ( )	both the constituents are optional with the condition that either one or both may occur
⟨ ⟩	sentence embedding
T_{ob}	obligatory transformation
T_{op}	optional transformation
"Requires further investigation"	means that a particular rule covers the grammatical possibilities without going into th idiolectal and dialectal differences
" "	indicate traditional labels for classes of constituents which have been treated differently in this study

INTRODUCTION

1. This constituent structure of Hindi has been formulated with a limited objective--i.e. to account for the phenomena of "compound and conjunct verbs" in the language.

All the constituents of Hindi sentences other than the verbs have been distinguished to the extent they are needed for a satisfactory statement about the two traditional classes of verbs in the language.

Among the features directly pertinent to the study of verbs, and not covered by the rules of this constituent structure are negation and emphasis.

At the present state of our knowledge of the language, we think it would be more appropriate to introduce rules for negating the verb by means of the particles na, mət, and nəhĩ etc. after the conjunction of two (or more) subject and predicate sentences by means of relative and correlative pronouns and adverbs is taken care of. v E_1-sequences (see rul 61) cannot be negated in environments other than those just mentioned.

Emphasis in Hindi is expressed by several devices, for example--by means of the particles hi "exclusive", bhi "inclusive", to "contrastive" and s-ˋa_1 "comparative", and by means of repetition. Since the sphere of emphasis is not restricted to verb in the language, and almost any constituent (with some exceptions) could occur with these devices, it would be economical and simple to deal with this problem in a more general way in a complete treatment of Hindi syntax.

2. The traditional class of "conjunct verbs" or the "compound verbs consisting of noun or adjective plus verb" has been completely reinterpreted in our analysis. Please refer to rules 5 onwards in section I for a detailed treatment of the problem.

The maximum number of second members ("subsidiary members") in verb plus verb type of "compound verbs" so far reported is 22 (Sharma, 86). It will be clear from the examples in the body of this work and in Appendix II that this list can be extended a good deal (at least 70 "subsidiary members" are included in these examples).

A survey of current Hindi speech and writings suggests that the use of verb plus verb sequences is becoming more an more productive in the language. Traditional grammars of th language have failed to recognize the number of such verb sequences, and to evolve satisfactory criteria for handling them.

Broadly speaking these verb sequences fall into three classes--v((A)E) (see rules 61-64), $E_x v$ (see rule 65), and $v_1 v_2$ (see rule 102). Special rules have been set up to take care of the "subsidiaries" bhej- "to send", ləg- "to attach to, to begin", bən- "to become", mIl- "to meet", kər- "to do" cah- "to wish", bUla- "to call", doṛ- "to run", and passive/ impersonal use of ja- "to go".

Other innovations in this study concerning the verb are:

(a) reinterpretation of the subclass of "compound verbs", which consist of infinitive plus verb (see rules 90 and 99).

(b) addition of five more tense-forms consisting of infinitive plus auxiliaries (see rules 75-76).

(c) recognition of the iterative perfective as a separate category (see rule 59).

3. It should be noted here that there are considerable dialectal (as well as idiolectal) differences in Hindi, seldom mentioned in the grammars of the language. We have noted th existence of these differences at many places by means of th formula "(requires) further investigation".

However, we think we have not fully succeeded in doing so (especially) in the case of constituents of verb sequence of S_1 sentences of the optional transformations in Section IV. At the present state of our knowledge of the language we do n know the full extent of restrictions on these verb sequences because written and spoken Hindi vary considerably at this point, and the speakers we have consulted on this matter do n seem to give a yes or no answer.

In view of these problems, the optional rules of Section IV do not cover several known cases like v(E)^PG ja^T'$_n^b_2$ lə (le jaya jane ləg-), v E^kər (e.g. le ja kər), v^PG^ja^kər (mara jakər), and many more not even mentioned in Hindi grammars.

4. This constituent structure is divided into four sectio I dealing with the subject-predicate kernel sentence, including the necessary expansions as well as transformations of it constituents, II with subject and object constituents and the rules of concord between them and the verb, III with verb sequences of various sorts, and IV with the verbal endings an their transformations.

This arrangement of presentation is certainly not the right one for a full statement on Hindi but suits the limited objective of this study.

Some rules contained in Section II imply some of the rules of Sections III and IV. For our present purposes we ar treating these three sections, chiefly morphological, as parallel and independent of each other. For instance, we hav introduced the explicators and tenses in Section II but they have been treated in Section III and IV respectively.

Appendix III on The Grammatical Categories of the Hindi Verb, though not belonging to the constituent structure, has been added to complete the picture.

5. The examples quoted in the body of this work and included in the appendices have been carefully selected out of a vast amount of textual material. Made up examples have been kept to a minimum. In some cases it has not been possible to mention the sources of examples, e.g. the examples of Appendix I and those appearing in the body of the constituent structure.

The glosses of examples in the body of the study and in Appendix I are rough equivalents.

The examples have been rendered in a phonemic transcription for which no justification is offered here.

SECTION I

To account for the phenomena of "compound and conjunct verbs" in Hindi, we need to consider sentences of the subject and predicate form only. The other type of sentences, for example the interjectional sentences having infinitive plus val-, as in

(1) e janevale! "Oh (you)! the one who is going!"

can be adequately described as nominalized transforms of subject and predicate sentences, and treated along with other varieties of the interjectional sentence.

So the first rule of this constituent structure of Hindi is as follows:-

1. S ---> (N_x +) V

The symbols N_x and V refer to the two constituents subject and predicate respectively.

Following sentences illustrate this basic relationship:

(2) ləṛka jata hɛ "The boy goes"

(3) kɔn jata hɛ "Who goes?"

(4) yəh ləṛka kya jaega "This boy will not really go"

(5) ləṛke ne kya khaya "What did this boy eat?"

(6) yəh ləṛka nəhĩ jaega "This boy will not go"

The subject and predicate sentences -- (3) having the interrogative pronoun kɔn "who" as the subject, (4) having "the interrogative pronoun" kya "what" as a manner adverbial indicating a variety of negation, and (5) having kya "what" as an object -- should be distinguished from the derived interrogative sentences

(7) kya kəṛka jata hɛ "Does the boy go?"

(8) kya ləṛke ne khaya "Did the boy eat?"

$$2.\quad V \dashrightarrow (A_1 +) \quad \left\{ \begin{matrix} \left\{ \begin{matrix} V_{in} \\ ho_2 \end{matrix} \right\} \\ V_t \end{matrix} \right\}$$

This rule divides all verbs into intransitive verbs ($= V_{in}$) and ho$_2$ on the one hand, and the transitive verbs ($= V_t$) on the other.

The verb ho$_2$ "to be" has been singled out as a separate subclass of intransitive verbs because it behaves unlike any other verb as will be clear in the following pages. The verb ho$_1$ "to come to be" is included among the intransitive verbs and needs no special mention.[1]

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[1] Guru, 282, is perhaps the only grammarian who also makes a distinction between ho$_1$ and ho$_2$. His reasons for doing so are not quite the same as ours.

$$3.\quad V_t \dashrightarrow \left(\begin{Bmatrix} N_{yi} \\ N_{yd} \end{Bmatrix} +\right) \begin{Bmatrix} V_{t1} \\ (N_z \ +)\ V_{t2} \end{Bmatrix}$$

Transitive verbs are subdivided into V_{t1}-verbs taking only one object (indirect = N_{yi} or direct = N_{yd}), and V_{t2} taking an additional (direct) object N_z.

The occurrence of more than one direct object in a sentence is restricted by the following obligatory rule.

4. T_{obl}

$$N_{yd} + N_z \Longrightarrow N_z$$

Examples:-

(9) Usne ləṛke ko bheja "He sent the boy (somewhere)"

(10) Usne pUstək bheji "He sent the book"

(11) Usne ləṛke ko bheja "He sent (something) to the boy"

(12) Usne ləṛke ko pỤstək bheji "He sent a book to the boy"

(13) mere beṭe ! mẽ tUmhẽ bəhuko
sõpkər nIścInt ho gəyi

"My son! Having entrusted you to the care of (my) daughter-in-law (lit. having handed you over to the daughter-in-law) I am relieved of worry" (A.D. 6)

5. T_{ob2}

$$\begin{bmatrix} N_x \\ \begin{Bmatrix} N_{yd} \\ N_z \end{Bmatrix} \end{bmatrix}_i + \begin{bmatrix} \begin{Bmatrix} V_{in} \\ ho_2 \end{Bmatrix} \\ V_t \end{bmatrix}_i \Longrightarrow$$

$$\begin{bmatrix} \begin{Bmatrix} N_{xa} \\ (L'_2{}^\frown b_1+)\ (L'_1{}^\frown b_1+)\ N_{xp} \end{Bmatrix} \\ \begin{pmatrix} \begin{Bmatrix} N_{ya} \\ (L'_1{}^\frown b_1+)\ N_{yp} \end{Bmatrix} \\ \begin{Bmatrix} N_{za} \\ (L'_1{}^\frown b_1+)\ N_{zp} \end{Bmatrix} \end{pmatrix} \end{bmatrix}_{ii} + \begin{bmatrix} \begin{Bmatrix} V_{in} \\ ho_2 \end{Bmatrix} \\ V_t \end{bmatrix}_{ii}$$

All the possible subjects of intransitive verbs and direct objects of transitive verbs are subdivided into two classes -- the N_a-subjects or objects and N_p-subjects or objects. The difference between N_a and N_p subjects or objects is that the latter obligatorily require locus constituents (= L) as per rules 6-9 below.

The L-constituents are not to be confused with verbal adjuncts (see rule 14). The former are obligatory participants (in addition to grammatical subjects or objects) of verbs, whereas the latter are optional adverbs.

$$6.\quad N_{xp} \longrightarrow \begin{Bmatrix} N_{pa} \\ N_{pb} \\ N_{pc} \end{Bmatrix}$$

7. T_{ob3}

$$L'_2\ b_1 + \begin{Bmatrix} N_{pa} \\ N_{pb} \\ N_{pc} \end{Bmatrix} \Longrightarrow L_2{}^\frown \begin{bmatrix} \begin{Bmatrix} \text{se} \\ \text{kedvara} \end{Bmatrix} \\ \text{ko} \\ \text{k-a}_1 \end{bmatrix}_i + \begin{bmatrix} N_{pa} \\ N_{pb} \\ N_{pc} \end{bmatrix}_i$$

This rule defines the L_2 constituents of N_p-subjects.

$$8.\quad N_p \dashrightarrow \left\{\begin{matrix} N_{p1} \\ N_{p2} \\ N_{p3} \\ N_{p4} \\ N_{p5} \\ N_{p6} \end{matrix}\right\}$$

N_p here refers to N_{xp}, N_{yp} or N_{zp}.

9. T_{ob4}

$$L'_1{}^\wedge b_1 \quad + \quad \left\{\begin{matrix} N_{p1} \\ N_{p2} \\ N_{p3} \\ N_{p4} \\ N_{p5} \\ N_{p6} \end{matrix}\right\} \quad ====> \quad L_1 \begin{bmatrix} \text{ko} \\ \text{mẽ} \\ \text{se} \\ \text{pər} \\ \text{k·-}\ a_1 \\ \text{kelIye} \end{bmatrix}_i \quad + \quad \begin{bmatrix} N_{p1} \\ N_{p2} \\ N_{p3} \\ N_{p4} \\ N_{p5} \\ N_{p6} \end{bmatrix}_i$$

Examples of the sequences generated by rules 5-9 above are given in Appendix I.

It should be noted that the constituent N_p here includes several classes of constituents of Hindi grammars as follows:-

(a) "Subjects of passive (intransitive) verbs" (Sharma, 100).

The traditional classification of intransitive verbs into "active" and "passive" is made on a notional basis, and without taking into account the distributional regularities of their cooccurring subjects. The following examples are sufficient to prove that almost any "active (intransitive) verb" has a "passive meaning" when its subject is an N_p noun.

(14) vəh vəhã pəhŨc gəya "He arrived there"
(15) Usko pətr pəhŨc gəya "He received a letter"
(16) ləṛka vəhã gIr gəya "The boy fell down there"
(17) mUjhse bəcca vəhã gIr gəya "The child fell off while I was holding him"
(18) ləṛka age nIkəl gəya "The boy went ahead"
(19) dhən hath se nIkəl gəya "The money escaped from (my) hands"
(20) ləṛka vəhã bɛṭh gəya "The boy sat down there"
(21) Uska dIl bɛṭh gəya "His heart sank"
(22) vəh pəhaṛ pər cəṛh gəya "He climbed up the hill"
(23) Uska para cəṛh gəya "He lost his temper (lit. his mercury rose)"
(24) tote Uṛ gəye "The parrots flew away"

(25) Uske tote Uṛ gəye "He was surprised (lit. his parrots flew away)"

(26) bəmb phəṭ gəya "The bomb exploded"

(27) Uska dIl phəṭ gəya "His heart broke"

(28) aj gərmi ho gəyi "It has become hot today"

(29) Usko gərmi ho gəyi "He is suffering from heat"

(30) vəh khub bənta hɛ "He pretends too much"

(31) dudh $\begin{Bmatrix}\text{se}\\ \text{ki}\end{Bmatrix}$ aIskrim bənti hɛ "Ice cream is made of milk

(32) ap ləṛke ko bhul gəye "You forgot the boy"

(33) lərkeko bat bhul gəyi "The boy forgot that matter"

It should be noted that our distinction between N_{xa} and N_{xp} subjects of intransitive verbs overrides any consideration of frequency of occurrence of N_{xa}-subjects with some verbs and of N_{xp}-subjects with some other verbs. The traditional classification of intransitive verbs is not free from this defect.

(b) Nouns occurring in "intransitive conjunct verbs".

The only reason for calling noun plus verb sequences like dUkkh ho- "to feel unhappy", səntoś ho- "to feel satisfied", bUkhar ho- "to have fever", krodh a- "to get angry", and bhukh ləg- "to feel hungry" etc., is that these sequences denote a "single verbal idea".[2]

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[2] For a different reasoning in favour of the class of "conjunct verbs" refer to Burton-Page. Most of the examples quoted by Burton-Page are cases of wrong analyses.

It is interesting to note that this concept of "a single verbal idea" rests solely on cross-language translation equivalence between Hindi and English. What is more important and should be accounted for in Hindi grammars is that the intransitive "conjunct verbs" abound in the language, and can be generated by the native speakers in any number at will. Even a few transitive verbs like bhər- "to fill", kər- "to do", kəhla- "to cause to say", and bədəl- "to change" are used intransitively with N_p-subjects.

(34) Uska mən nəhĩ bhəra "His mind did not feel contented"

(35) talab mẽ pani nəhĩ bhəra "Water did not fill up the tank"

(36) Uska mən kIya to vəh a jayega "He will come if he likes"

(37) pəṛh lIkhkər vəh vIdvan kəhlaya "Having studied a lot, he became known as a scholar"

(38) Uska mən nəhĩ bədəlega "His mind will not change"

The verbs bhər-, kər-, kəhla-, and bədəl-, in view of the above situation, are considered as belonging to both V_{in} and V_t.

(c) Nouns occurring in transitive "conjunct verbs" which require a "dative or genitive object" (Paul $Hacker_1$, 498).

(d) Nouns occurring with intransitive or transitive verbs for which traditional grammars have no specific labels. Consequently the locus constituents with these N_p-subjects or objects have more or less escaped any satisfactory treatment in the grammars of the language.

The sequences in the categories (c) and (d) above are quite similar to (a) and (b) in one respect that all the N_p nouns obligatorily select their respective locus constituents It is also worth noting in this connection that the same locus plus N_p may occur with more than one verb (intransitive or transitive), as is clear from the examples in Appendix I.

Rules to take care of the ellipsis of postpositions with L-constituents as in the examples below are not included in this constituent structure.

(39) ram rəhim mẽ koi phərək nəhĩ "There is no difference between Ram (a Hindu term for God) and Rahim (a Muslim term for God)"

(40) tUmhẽ bhəlai bUrai se koi mətləb nəhĩ "You should not worry about (someone's) good or bad"

(41) tUm bhai bhai mẽ phərək kərte ho "You do not treat all the brothers alike"

(42) Usne nɔkər ko car rUpəye bakhśiś di "He gave a tip of four rupees to the servant"

Before we pass on to the next rule, a word is necessary here about the functions of postpositions ko and k-^a_1 in Hindi.

The postposition ko has several functions in the language. It marks the direct and indirect objects of transitive verbs (see examples 9-13 on page 5), and the subject of a verb in T'_n-tenses. It occurs obligatorily with L-constituents, and in that case selection between ko, k-^a_1, and other postpositions solely depends upon the cooccurring classes of nouns in $L_1 + L_2 + N_p$ sequences.

The postposition k-^a_1 is even more problematic. For example in sentences

(43) Usne meri prəśənsa ki "He praised me"

(44) Usne pIta ki bat mani "He accepted what (his) father said"

meri "my" and pIta ki "father's" are not nominal adjuncts, because the occurrence of these locus constituents is solely conditioned by the N_p-objects prəśənsa "praise" and bat "matter, thing etc." But in sentence

(45) Usne mere pIta ki bat mani "He accepted what my father said"

mere pIta ki "my father's" is an optional expansion of pIta ki "father's". It is customary in ordinary speech not to expand nouns by adjuncts of the type $\text{X}^\wedge\text{k-}^\wedge\text{a}_1$ (X here means any constituent which can occur before the postposition *$\text{k-}^\wedge\text{a}_1$*, including nouns, pronouns, adverbs (e.g. *kuẽ* (*mẽ*) *ka pani* "the water of the well") etc. except when it is necessary to qualify the noun. For example the sentence

(46) mɛ̃ne pIta ki bat mani "I accepted what (my) father said"

contrasts with sentence (44) above, and the noun *pIta* "father means "my or his father" depending upon the subject of these sentences.

This distinction between the above noted two functions of the postposition $\text{k-}^\wedge\text{a}_1$ is usually considered a stylistic matter and ignored in the grammars of the language.

10. $N_s \dashrightarrow \begin{Bmatrix} N_{s1} \\ N_{s2} \end{Bmatrix}$

N_s refers to subjects or objects of verbs as per rule 5 above.

11. T_{ob5}

$$\left\{\begin{matrix} N_{s1} \\ N_{s2} \end{matrix}\right\} + V \Longrightarrow \begin{bmatrix} N_{s1} \\ N_{s2} \end{bmatrix}_i + \begin{bmatrix} & V_{cp} & \\ P_c & + & V_{ip} \end{bmatrix}_i$$

Any intransitive verb (V_{cp}) having a subject (N_{s2}) or any transitive verb (V_{cp}) having an object (N_{s2}) other than those generated by the rule 5 above (i.e., N_{s1} subjects or objects), becomes a verb of incomplete predication (V_{ip}).

V in rule 11 above includes all the verbs except ho_2. For ho_2 as a verb of incomplete predication refer to rule 13 below.

P_c refers to the obligatory predicative complements.

This means that the subclasses V_{incp} and V_{inip} of the intransitive verbs and subclasses V_{tcp} and V_{tip} of the transitive verbs include approximately the same verbs, but differ from each other in their subject and object cooccurrent. So are the classes of nouns and pronouns occurring as subject or object as indicated by the subscripts 1 and 2 respectively.

A few verbs like ho-, bən- "to become", ləg- "to be attached to; to begin", səməjh- "to understand" bəna- "to mak etc. are listed as "verbs of incomplete predication" in Hindi grammars without making any distinction between the subject and object cooccurrents of these verbs and the verb of complete predication. The following examples are sufficient to prove that the "verbs of incomplete predication" o traditional grammars also occur as verbs of complete predication. Also many more verbs of complete predication can become verbs of incomplete predication under the circumstances mentioned above than has hitherto been noticed.

Intransitive verbs of complete predication

(47) Usko apreśən ki jərurət nəhĩ rəh gəyi "He no longer needs surgery"

(48) vəh bəhUt bənta hɛ "He pretends too much"

(49) peṛõ pər am ləge hɛ̃ "Mango trees are in full bloom"

(50) ləṛka bahər nIkəla "The boy came out"

(51) ləṛka vəhã rat bhər ṭhəhər gəya "The boy stayed there all night"

(52) Usko kUch nəhĩ dIkhta "He cannot see anything"

(53) ləṛka a gəya "The boy came back"

(54) Use jute pəṛe "He was censured violently"

(55) vəh nice jata hɛ "He goes down"

(56) Use yəh pUstək car rUpəye mẽ mIli "He got this book for four rupees"

Intransitive verbs of incomplete predication

(57) ajkəl apreśən koi ənokhi bat nəhĩ rəh gəya "Surgery is no longer thought to be a strange thing"

(58) cetən jəgət mẽ akər sUjan bhəgət kore bhəgət rəh gəye "Returning to the world of reality, Sujan Bhagat remained a Bhagat only in name

(59) vəh raja bən gəya "He became a king"

(60) bUkhar nImonIya bən gəya "The fever has turned into pneumonia"

(61) mUjhe am əcche ləgte hɛ̃ "I like mangoes"

(62) ləṛka Imandar nIkəla "The boy turned out to be an honest person"

(63) Usko mənUśy mənUśy nəhĭ dIkhte "Human beings do not look like human beings to him"

(64) mUjhe ləṛka yad a gəya "I remembered the boy"

(65) Use pUstək məhə̆gi pəṛi "The book cost him too much"

(66) vəh mUjh se bUra jata hɛ "He shies away from me"

(67) Use pUstək ka muly car rUpəye mIla "He got four rupees as the price the book"

Transitive verbs of complete predication

(68) Usne bat səmjh li "He understood the matter"

(69) apne ləṛke ko pətr lIkh dIya "You have written a letter to the boy"

(70) Usne nɔker rəkh lIya "He has hired a servant"

(71) apne kya kəha "What did you say?"

(72) Usne mUjhe əpne ghər mĕ ṭhəhraya "He made me stay in his house"

(73) Usne bəhUt jhəgəṛa kIya "He quarrelled a lot"

(74) Usne pUstək ka muly le lIya "He accepted the price of the book"

(75) mɛ̆ne Usko pUstək di "I gave him a book"

(76) Usne mere sIr mĕ dhul ḍali "He threw dirt in my head"

Transitive verbs of incomplete predication

(77) Usne rəssi ko săp səmjha "He took the rope to be a snake"

(78) Usne ləṛke $\begin{Bmatrix}\text{ka}\\ \text{ko}\end{Bmatrix}$ ləṛki lIkh dIya "He wrote (the word) boy as girl"

(79) Usne ləṛke ki ləṛki lIkh di "He wrote (the word) boy as girl"

(80) Usne yəh ləṛka nɔkər rəkh lIya "He hired this boy as a servant"

(81) Usne əpne bhai ko bevkuph kəha "He called his brother a fool"

(82) əŋgreji mẽ jana ko kya kəhte hɛ "How do you say 'jana' [to go] in English?

(83) Usne apko cor ṭhəhəraya "He thinks you are a thief"

(84) Usne git yad kIya "He memorized the song"

(85) Usne mUft mẽ jhəgəṛa mol lIya "He quarrelled for nothing"

(86) mẽne Usko Ĩs rəkm ka byaj car rUpəye dIya "I paid him four rupees as interest on this sum"

(87) Usne Is pUstək ka muly car rUpəye ḍala "He set four rupees as the price of this book"

12. $$P_c \dashrightarrow \begin{Bmatrix} N' \frown a_2 \\ Adj._1 \frown a \end{Bmatrix}$$

$N' \frown a_2$ refers to nouns in the "nominative case" and $Adj._1 \frown a$ to a class of adjectives occurring in the "nominative case" with or without agreement with the subject of the intransitive verb of incomplete predication, or with the object of the transitive verb of incomplete predication.

Mutually overlapping classes of adjectives occur in

Hindi sentences as nominal adjuncts, predicative complements and verbal adjuncts. We give below a few sentences containing adjective + adjective sequences functioning as predicative complements + verbal adjuncts.

(88) rəŋg kala hi əccha hɛ "Black is a good shade of colour"

(89) tUm Usko təŋg bəhUt kərte ho "You trouble him too much"

The sentence (89) contrasts with

(90) tUm Usko bəhUt təŋg kərte ho "You put him to a lot of trouble"

where bəhUt təŋg is an expanded P_c.

(91) mɛ̆ gərib hi əccha hŭ "I don't mind being poor"

(92) vəh gərib bhi Imandar nIkəla "He turned out to be an honest person though he is poor"

The sentence (92) is an ambiguous sentence and can also mean "That poor (man) turned out to be an honest person"

For examples showing contrast between adjectives functioning as nominal and verbal adjuncts see rule 14 below.

13. T_{ob6}

$$N_s + ho_2 \Longrightarrow (N_s +)\ (\ (P_c +)\ ho_2)$$

The verb ho_2- optionally occurs with or without the P_c-constituent.

The verb kər- "to do" is also quite freely combined with predicative complements like the verb ho_2-. Since the occurrence of predicative complements with kər- is not absolutely optional, it is included in the class V_{tip}.

Examples:-

(93) vəh ləṛka hɛ "He is a boy"

(94) vəh ləṛka hɛ "He is the boy"

(95) ləṛka "(It is the) boy"

(96) əccha hɛ "(It) is good"

(97) dehat ke jəmĩdar, lakhõ ka mUnapha ... "(They were) zamindars of a rural estate (and had) profit of lakhs (of rupees)"

$$14.\quad A_1 \;\dashrightarrow\; (\left\{ \begin{matrix} \left\{\begin{matrix} Adv._1 \\ Adv._2 \\ N'_- \end{matrix}\right\} {}^\wedge b \\ \\ N'_= {}^\wedge b_1 \end{matrix} \right\} +) \quad (Adj._2 {}^\wedge a)$$

The Adj.$_2$- verbal adjuncts are a class of adjectives which act as adverbs of manner in this environment.

A few examples of Adj.$_2$-verbal adjuncts are given below:-

(98) yəh pUstək apki ţhik hε pər ... "This book is certainly yours but ..."

(99) vəh ləţki tej doţti hε "That girl runs fast"

(100) Usne git əccha gaya "He sang the song well"

(101) Usne yəh pUstək kya pəţh li ... "On the strength of his reading of this book ..."

(102) Usne kəpəţa lal rəŋg dIya "He dyed the cloth red"

(103) vəh yəh pUstək kya pəţhega "He will not really (be able to) read this book"

(104) vəh bimar rəhta hε "He is always sick"

Since the rules of this constituents structure do not deal with the expansion of nouns by nominal adjuncts, it is necessary at this point to show contrast between adjectives occurring as nominal adjuncts and as verbal adjuncts. Compare the sentences (105-110) below with (98-104) above for this purpose.

(105) vəh ṭhik bat kəhta hɛ "He says the right thing"
(106) tej caku kəhã hɛ "Where is the sharp knife"
(107) Usne əccha git gaya "He sang a good song"
(108) Usne kya kam kIya "What work did he do?"
(109) Usne lal kəpəṛe pəhne hɛ̃ "He is wearing red clothes"
(110) vəh bimar mər gəya "That sick (man) died"

Some adj.$_2$ + V sequences are also labelled as "conjunct verbs". For examples in sentences

(111) Usne kam bənd kər dIya "He stopped the work"
(112) Usne kam khətəm kIya "He finished the work"
(113) Usne kam śUru kIya "He began the work"
(114) Usne kam arəmbh kIya "He began the work"
(115) Usne kam əccha kIya "He improved the work"
(116) Usne kam khərab kIya "He spoiled the work"

bənd, khətəm, śUru, arəmbh, əccha, khərab, and many more possible adjectives are Adj.$_2$- verbal adjuncts. But in sentences

(117) Usne ləṛkeko əccha kər dIya "He made the boy well (by his treatment)
(118) Usne ləṛkeko khətəm kər dIya "He killed the boy"
(119) Usne ləṛke ko bənd kər dIya "He stopped the boy (from doing something) or He shut the boy"

(120) Usne ləṛke ko khərab kər dIya "He spoiled the boy"

əccha, khətəm, bənd, and khərab are Adj.$_1$-predicative complements.

Adv.$_1$ refers to common adverbs (with or without postpositions) like the pronominal adverbs and many more including borrowed adverbs which do not belong to N'_- and $N'_=$ classes.

N'_- includes a large class of nouns, with or without postpositions, which act like Adv.$_1$-adverbs of time, place and manner. Though the classes Adv.$_1$ and N'_- do not differ from each other in their function as verbal adjuncts, we have chosen to set up N'_--adverbs as a separate class because many N'_- b_2 + V sequences (b_2 here refers to optional omission of the postposition, and the noun in that case occurs in the "oblique case") are considered as "conjunct verbs".

The sub-classes Adv.$_2$ and $N'_=$ are further expanded below.

A few examples of N'_--adverbs are given below. The optional omission of the postposition is indicated by parentheses. The symbol (-) indicates complete ellipsis of the postposition after the N'_--adverb.

N'_--adverbs of place

(121) vəh ghər (ko) gəya "He went home"

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(122) vəh ghər (mẽ) hɛ "He is in the house"

(123) vəh age (ko) nIkəl gəya "He went ahead"

N'_-adverbs of time

(124) vəh kəl rat (ko) aya "He came last night"

(125) vəh kIs səməy (pər) jayega "When will he go?"

N'_-adverbs of manner

(126) yəh əvsər hath (mẽ) aya (Burton-Page, 476) "This opportunity arose, somebody grabbed this opportunity"

(127) mɛ̃ne Usko kItab dan (mẽ) di (Burton-Page, 475) "I gave him a book as alms"

(128) ləl ãkhõ (se) səvera hUa "(We) had a sleepless night"

(129) ɔr koi səvari nəhĩ thi, ek tãga kIraye (pər) kIya (D.P. 11)
"There was no other conveyance, so (we) hired a tonga"

(130) kɔn janta tha ki vəh əpne pyare ləṛke ke hathõ (se) həlal hoga (Man. 7, 23)
"Nobody knew that he would be killed by his own dear son"

(131) yəh kItab mUjhe Inam (mẽ) mIli
"I got this book as a prize"

(132) bhəIya! tUmne mUjhe mol ($\left\{\begin{matrix}\text{mẽ}\\ \text{se}\end{matrix}\right\}$) khərid lIya
"Brother! you have charmed me"

(133) Usne nɔkər ke hath (se) cIṭṭhi bheji
"He sent the letter through his servant"

(134) Inhẽ tyag ke bəlidan ke ɔr sneh ke nam (pər) səb kUch ata hɛ (M. 155)
"They do everything in the name of renunciation, sacrifice and love"

(135) Usne əpni sari jaydad əpne beṭe ke nam (mẽ) $\left\{\begin{matrix}\text{lIkh}\\ \text{kər}\end{matrix}\right\}$ di
"He willed all his estate to his son"

(136) mɛ̃ne cor ko pUlis ke həvale (-) kər dIya
"I handed over the thief to the police"

The optional and complete ellipsis of postpositions *mẽ*, *se*, *ko*, *pər* etc. after some N'_-adverbs has lead some grammarians to include these N'_ b + V sequences in the class of "conjunct verbs". A few more examples of N'_ b + V sequences commonly regarded as "conjunct verbs" are given below:-

(137) Usne ləṛke ko kabu (mẽ) kər lIya
"He put the boy under control"

(138) Usko meri bat səməjh (mẽ) a gəyi
"He understood what I said"

(139) Uske hath (mẽ) kUch na aya "He could not get anything"

(140) Uske hath (mẽ) kUch na ləga "He could not obtain anything"

(141) apki bat mere mən (ko) bhai "I liked your idea"

(142) Usne əpne ləṛke ko sIr (pər) cəṛha rəkkha hɛ
"He has spoiled his boy"

(143) vəh kam (mẽ) ləga hɛ "He is busy"

~~(144) vəh kam (pər) ləga hɛ "He is at work"~~

(145) Usne Ĩţ ka jəvab pətthər (se) dIya
"He hurled stones for brickbats"

(146) Usne səb jImmevari mere hath (mẽ) sɔ̃p di
"He has entrusted me with all the responsibility"

(147) mUjhe yəh pUstək mUft (mẽ) mĨli "I got this book free"

(148) yəh pUstək Uske hath (mẽ) na pəŗne paye
"He should not be allowed to lay his hands on this book"

(149) mɛ̃ apke səhare (pər) ji rəha hũ
"You are the mainstay of my life"

(150) mɛ̃ne yəh kəpəŗa thok ke bhav ($\left\{\begin{matrix}\text{mẽ}\\ \text{se}\\ \text{pər}\end{matrix}\right\}$) khərida hɛ
"I bought this cloth at wholesale price"

(151) mɛ̃ne nɔkər ko car rUpəye bəkhśiś (mẽ) dIye
"I tipped four rupees to (my) servant"

(152) mɛ̃ne Usko aŗe hathõ (se) lIya "I took him to task"

(153) pIta ne pUtr ko gəle (se) ləga lIya
"The father embraced his son"

(154) koi khali hath (se) na lɔţne paye
"Nobody should go away empty handed"

$$15.\quad \text{Adv.}_2 \dashrightarrow N' \begin{bmatrix} \text{se} & \\ \text{ke} & \\ \text{k-} & a_1 \\ b_2 & \end{bmatrix}_i + \begin{bmatrix} \text{Adv.}_c \\ \text{Adv.}_d \\ \text{Adv.}_e \\ \text{Adv.}_f \end{bmatrix}_i$$

The Adv.$_2$-adverbs obligatorily occur with nouns plus postpositions. Some adverbs of this subclass e.g., *bad* "afterwards", *pəhle* "before", *pas* "near" etc. also occur as Adv.$_1$-adverbs.

Examples:-

(155) vəh apse pəhle aya "He came before you"
(156) vəh apke bad aya "He came after you"
(157) mɛ̃ apki or aya hũ "I have come to you"
(158) vəh jivən pəryənt kam kərega "He will work all life'
(159) vəh səver tək kam kərega "He will work till morning"

16. T_{ob7}

$$\begin{Bmatrix} N_a \\ N_p \end{Bmatrix} + N'_{=} {}^\wedge b_1 \Longrightarrow N_a + N'_{=} {}^\wedge b_1$$

This rule excludes the possibility of occurrence of $N'_{=}$-adverbs with N_p-subjects or objects.

17. $$N'_{=}\ {}^{\wedge}b_1 \dashrightarrow \begin{bmatrix} N'_1 \\ N'_2 \\ N'_3 \\ N'_4 \\ N'_5 \\ N'_6 \\ N'_7 \end{bmatrix}_i \begin{bmatrix} \text{ko} \\ \text{mẽ} \\ \text{se} \\ \text{pər} \\ \text{k- } a_1 \\ \text{kelIye} \\ \left\{\begin{matrix} \text{kedvara} \\ \text{se} \end{matrix}\right\} \end{bmatrix}_i$$

Examples:-

(160) vəh kam ko nIkəla "He set out to work"

(161) mɛ̃ apko mIlũga "I will meet you"

(162) mɛ̃ bhagy ko rota hũ "I bemoan (my) fate"

(163) ɔr ənt mẽ sari jaydad gyan śəŋkər ke pUtr maya śəŋkər ko lIkh jate hɛ̃ (N.D. 63) "In the end (he) wills his estate to Maya Shanker, the son of Gyan Shanker"

(164) vəh dhoke mẽ a gəya "He was deceived"

(165) vəh batõ ke pher mẽ pəṛ gəya "He was deceived by words"

(166) vəh jIndəgi ke jhənjhəṭõ mẽ phə̃s gəya "He was too engrossed with the worries of life"

(167) vəh krodh mẽ a gəya "He became angry"

(168) vəh əpne ap mẽ a gəya "He came to his senses"

(169) vəh əpne ap mẽ nəhĩ hɛ "He is not in his senses"

(170) vəh hIsab $\left\{\begin{matrix}\text{mẽ}\\ \text{ka}\end{matrix}\right\}$ kəcca hɛ "He has no head for figures"

(171) vəh bat ki bat mẽ nIkəl gəya "He just escaped"

(172) vəh əndhõ mẽ kana raja hɛ "He is the one-eyed man in the kingdom of the blind"

(173) vəh ek ãkh se səbko dekhta hɛ "He is impartial"

(174) vəh ek laṭhi se səb ko hãkta hɛ "He has no discrimination"

(175) vəh ek kan $\left\{\begin{matrix}\text{se}\\ \text{ka}\end{matrix}\right\}$ bəhra hɛ "He is deaf of one ear"

(176) vəh svəbhav $\left\{\begin{matrix}\text{se}\\ \text{ka}\end{matrix}\right\}$ krodhi hɛ "He has a bad temper"

(177) vəh ap pər mehərban hɛ "He is kind to you"

(178) vəh deś pər kUrban ho gəya "He sacrificed himself for his country"

(179) vəh jan hətheli pər rəkhkər ag mẽ kud gəya
"He hurled himself into the fire at the risk of his life"

(180) vəh jəban ka miṭha hɛ "He has a sweet tongue"

(181) vəh ãkh ka əndha hɛ lekIn gãṭh ka pura hɛ
"Don't be deceived by his looks. He is shrewd in money matters"

(182) vəh kam ka admi nIkəla "He turned out to be a capital fellow"

(183) vəh apke lIye betab hɛ "He is eagerly awaiting you"

(184) mẽ apke lIye yəh pUstək laya hũ "I have brought this book for you"

(185) vəh apke lIye devta hɛ "To you he is like a god"

(186) mɛ batcit $\left\{\begin{matrix}\text{kedvara}\\ \text{se}\end{matrix}\right\}$ Use ṭhik kər lũga
"I will (talk to him and) straighten him out"

(187) vəh dhən $\left\{\begin{matrix}\text{kedvara}\\ \text{se}\end{matrix}\right\}$ səbko khərid səkta hɛ
"He can buy anybody with (his) money"

SECTION II

This section includes (a) rules of concord between subject or object and verb, (b) expansion of various subject and object constituents, and (c) noun and pronoun morphology

The concord rules of this section presuppose the F-rule of section IV and E-rules of section III.

18. T_{ob8}

$$N_x + \left\{ \begin{matrix} \left\{ \begin{matrix} v_{in} \\ \left\{ \begin{matrix} v_t \\ v_{in} \end{matrix} \right\} E_{in} \end{matrix} \right\} \wedge \left\{ \begin{matrix} T_x \\ T_y \end{matrix} \right\} \\ ho_2 \end{matrix} \right\} \Longrightarrow$$

$$N'_x\, a_1 + \left\{ \begin{matrix} \left\{ \begin{matrix} v_{in} \\ \left\{ \begin{matrix} v_t \\ v_{in} \end{matrix} \right\} E_{in} \end{matrix} \right\} \wedge \left\{ \begin{matrix} T_x \\ T_y \end{matrix} \right\} \\ ho_2 \end{matrix} \right\}$$

The subject of an intransitive verb, or of a verb sequence, the last member of which is an intransitive explicator, always selects the person number and/or number gender of the verb in T_x or T_y tenses. Similarly the subject of ho also selects the person number or number gender of the verb.

T_x includes the tenses T_1 to T_4, T_6, and T_{12} to T_{16}. T_y includes the tenses T_5 and T_7 to T_{11} as listed in the Appendix III.

19. T_{ob9}

$$N_x + \left\{ \begin{matrix} v_t \\ \left\{ \begin{matrix} v_t \\ v_{in} \end{matrix} \right\} E_t \end{matrix} \right\} {}^\wedge \left\{ \begin{matrix} T_x \\ T_y \end{matrix} \right\} \Longrightarrow$$

$$N'_x {}^\wedge \begin{bmatrix} a_1 \\ b_1 \end{bmatrix}_i + \left\{ \begin{matrix} v_t \\ \left\{ \begin{matrix} v_t \\ v_{in} \end{matrix} \right\} E_t \end{matrix} \right\} {}^\wedge \begin{bmatrix} T_x \\ T_y \end{bmatrix}_i$$

The subject of a transitive verb or of a verb sequence, the last member of which is a transitive explicator, selects the person number and/or number gender of the verb in T_x-tenses, and is marked by b_1 in T_y-tenses.

20. T_{obl0}

$$N_x + \left\{\begin{matrix} v_{in} \\ v_t \end{matrix}\right\} {}^\wedge T'_n \Longrightarrow \left[\begin{matrix} \left\{\begin{matrix} N_{xan} \\ N_{xin} \end{matrix}\right\} \\ \\ N_{xan} \end{matrix}\right]_i + \left[\begin{matrix} v_{in} \\ v_t \end{matrix}\right]_i {}^\wedge T'_n$$

This rule defines the subjects of verbs in T'_n-tenses (T'_n includes T_{18} - T_{22} as listed in Appendix III).

Both animate and inanimate nouns (or pronouns referring to them) occur as subject of intransitive verbs in T'_n-tenses. Only animate nouns occur as subject of transitive verbs in T'_n-tenses.

21. T_{obl1}

$$\left\{\begin{matrix} N_{xan} \\ N_{xin} \end{matrix}\right\} + v^\wedge T'_n \Longrightarrow \left\{\begin{matrix} N'_{xan} {}^\wedge b_1 \\ N'_{xin}{}^\wedge \left\{\begin{matrix} a_1 \\ b_1 \end{matrix}\right\} \end{matrix}\right\} + v^\wedge T'_n$$

An animate subject of a verb (intransitive or transitive) in T'_n is marked by b_1. An inanimate subject of an intransitive verb in T'n may select the person number and/or gender number of the verb, or may be marked by b_1.

Examples:-

(191) mUjhe ləɽke ko pəɽhana hɛ "I have to teach the boy"
(192) mUjhe Unse mIlna hɛ "I have to meet him"
(193) mUjhe Unse bat kərni hɛ "I have to talk to him"
(194) meri Unse batcit honi hɛ "I have to talk to him"

T_{obl0} and T_{obl1} generate only the grammatical possibilities of subjects with $v^\wedge T'_n$ without going into their exact classification. The problem "requires further investigation

22. T_{obl2}

$$N_y + N_z + \left\{ \begin{matrix} \left(\begin{matrix} \left. \begin{matrix} v_t \\ \left\{ \begin{matrix} v_t \\ v_{in} \end{matrix} \right\} E_t \end{matrix} \right\} \\ v\ (E){}^\wedge T'_n \end{matrix} \right. & {}^\wedge \left\{ \begin{matrix} T_x \\ T_y \end{matrix} \right\} \end{matrix} \right\} \Longrightarrow$$

$$N'_y{}^\wedge \left[\begin{matrix} \left\{ \begin{matrix} a_2 \\ b_1 \end{matrix} \right\} \\ \left\{ \begin{matrix} a_1 \\ b_1 \end{matrix} \right\} \\ \left\{ \begin{matrix} a \\ b_1 \end{matrix} \right\} \end{matrix} \right]_i + N'_z{}^\wedge \left[\begin{matrix} \left\{ \begin{matrix} a_2 \\ b_1 \end{matrix} \right\} \\ \left\{ \begin{matrix} a_1 \\ b_1 \end{matrix} \right\} \\ \left\{ \begin{matrix} a \\ b_1 \end{matrix} \right\} \end{matrix} \right]_{ii} + \left[\begin{matrix} \left\{ \begin{matrix} v_t \\ \left\{ \begin{matrix} v_t \\ v_{in} \end{matrix} \right\} E_t \end{matrix} \right\} {}^\wedge T_x \\ \left\{ \begin{matrix} v_t \\ \left\{ \begin{matrix} v_y \\ v_{in} \end{matrix} \right\} E_t \end{matrix} \right\} {}^\wedge T_y \\ v\ (E){}^\wedge\ T'_n \end{matrix} \right]_{i/ii}$$

The object (N_y or N_z) of a transitive verb is marked by a_2 or by b_1 in T_x-tenses, by a_1 or b_1 in T_y-tenses, and by a and b_1 in T'_n-tenses.

It is not entirely true that a noun in a transitive "conjunct verb" having the "object in genitive case" never occurs in the "oblique case with ko" (Paul Hacker, 498). A few examples are given below:-

(195) Usne meri prətIśțha ko gə̄va dIya

"He ruined my prestige"

(196) pIta ne pUtr ki bat ko mana

"The father accepted what his son said"

The underlined objects in the above sentences can optionally occur with a (as per possibilities indicated in the rule above).

A few examples are given below to illustrate $N'_{y}{}^{\wedge}a \; + \; v^{\wedge}T'_{n}$:-

(197) mUjhe Unse bat kərni hɛ "I have to talk to him"

(198) mUjhe Unse bat kərna hɛ "I have to talk to him"

23. T_{obl3}

$$N'_y \wedge a + N'_z \wedge a \Longrightarrow N'_y \wedge b_1 + N'_z \wedge a$$

This rule eliminates the possibility of concord between N_y and N_z and the verb at the same time.

24. T_{opl}

$$N'_x \frown b_1 + \left\{ \begin{matrix} N'_{yd} \frown a_1 + V'_{xt} \\ V'_{xin} \; E_t \end{matrix} \right\} \frown T_y \Longrightarrow$$

$$N'_x \frown a_1 + \left\{ \begin{matrix} N'_{yd} \frown a_2 + V_{xt} \\ V_{xin} \; E_t \end{matrix} \right\} \frown T_y$$

V'_{xt} includes the verbs *ləṛ-* "to fight", *bol-* "to speak", *səməjh-* "to understand", *bhul-* "to forget", *cəl-* "to make a move", and *khel-* "to play". V'_{xin} E_t refers to the verbs *ho*$_1$- "to come to be", *ja-* "to go", and *cəl-* "to move, walk" etc. followed by the explicators *le-* "to take" and *de-* "to give".

Examples:-

(199) Usne ləṛai ləṛi ====> vəh ləṛai ləṛa "He fought the fight"

(200) Usne səc bola ====> vəh səc bola "He spoke the truth"

(200a) Usne bat səmjhi ====> vəh bat səmjha "He understoo the matter"

(201) Usne khel kheli ====> vəh khel khela "He played a game"

(202) Usne cal cəli ====> vəh cal cəla "He made a move"

(203) Usne ho lIya ====> vəh ho lIya "He became ..."

(204) Usne ja lIya ====> vəh ja lIya "He went away"

(205) Usne cəl dIya ====> vəh cəl dIya "He went away"

25. T_{op2}

$$N'_{x} {}^\wedge a_{1} + V'_{yin} {}^\wedge T_{y} \Longrightarrow N'_{x} {}^\wedge b_{1} + V'_{yin} {}^\wedge T_{y}$$

V'_{yin} are the verbs nəha- "to bathe" and chīk- "to sneeze".

Examples:-

(206) vəh nəhaya ====> Usne nəhaya "He took a bath"

(207) vəh chīka ====> Usne chīka "He sneezed"

26. $a \dashrightarrow \begin{Bmatrix} a_1 \\ a_2 \end{Bmatrix}$

a_1 refers to the presence of person number and/or gender number concord between the verb and the subject/objec constituents, and a_2 indicates the absence of concord.

27. $b \dashrightarrow \begin{Bmatrix} b_1 \\ b_2 \end{Bmatrix}$

b_1 refers to the presence of postposition(s) after a noun or a pronoun, and b_2 to their absence.

28. $a_1 \dashrightarrow \begin{Bmatrix} P \\ G \end{Bmatrix}$

P refers to person number concord, and G to gender number concord.

29. T_{ob14}

$$\begin{Bmatrix} N'_y \\ N'_z \end{Bmatrix} {}^\wedge \begin{Bmatrix} G \\ P \end{Bmatrix} \Longrightarrow \begin{Bmatrix} N'_y \\ N'_z \end{Bmatrix} {}^\wedge G$$

This rule eliminates the possibility of person number concord between the object and the verb.

30. T_{ob15}

$$N'_x {}^\wedge P \Longrightarrow \begin{Bmatrix} I' \\ II' \\ III' \\ PL'_1 \end{Bmatrix} P$$

31. T_{ob16}

$$\begin{Bmatrix} N'_x \quad {}^\wedge G \\ \begin{Bmatrix} N'_x \\ N'_y \\ N'_z \end{Bmatrix} {}^\wedge b_1 \end{Bmatrix} \Longrightarrow \begin{Bmatrix} F' \\ N.PL' \\ F.PL' \\ PL_2' \end{Bmatrix} {}^\wedge \begin{Bmatrix} G \\ b_1 \end{Bmatrix}$$

32. T_{ob17}

$$\left\{\begin{matrix} N'_y \\ N'_z \end{matrix}\right\} \frown \left\{\begin{matrix} G \\ a_2 \end{matrix}\right\} \Longrightarrow \left\{\begin{matrix} F'' \\ N.PL'' \\ F.PL'' \\ PL_2'' \end{matrix}\right\} \frown \left\{\begin{matrix} G \\ a_2 \end{matrix}\right\}$$

33. T_{ob18}

$$\left\{\begin{matrix} I \\ II \\ III \\ PL_1 \end{matrix}\right\} \frown P \Longrightarrow \begin{bmatrix} I \\ II \\ III \\ PL_1 \end{bmatrix}_i \frown \begin{bmatrix} 1 \\ 2 \\ 3 \\ pl_1 \end{bmatrix}_i$$

The symbols 1, 2, 3 and pl_1 mean first person, second person, third person, and personal plural concord respectively.

34. T_{ob19}

$$\left\{\begin{matrix} \mathrm{F} \\ \mathrm{N.PL} \\ \mathrm{F.PL} \\ \mathrm{PL}_2 \end{matrix}\right\} {}^\wedge \mathrm{G} \quad \Longrightarrow \quad \begin{bmatrix} \mathrm{F} \\ \mathrm{N.PL} \\ \mathrm{F.PL} \\ \mathrm{PL}_2 \end{bmatrix}_i {}^\wedge \begin{bmatrix} \mathrm{f} \\ \mathrm{n.pl} \\ \mathrm{f.pl} \\ \mathrm{pl}_2 \end{bmatrix}_i$$

The symbols f, n.pl, f.pl, and pl_2 mean feminine, non-feminine, feminine plural and plural concord respectively.

35. T_{ob20}

$$N'_x{}^\wedge b_1 + \left\{ \begin{matrix} V_{in} \\ N'_y{}^\wedge b_1 + N'_z{}^\wedge b_1 + V_t \end{matrix} \right\} \Longrightarrow$$

$$N'_x{}^\wedge b_1 + \left\{ \begin{matrix} V_{in} \\ N'_y{}^\wedge b_1 + N'_z{}^\wedge b_1 + V_t \end{matrix} \right\} {}^\wedge \text{n.pl}$$

A verb having its subject (and object) marked by postpositions is always in non-feminine concord.

Examples:-

(208) mUjhe jana hɛ "I have to go"

(209) mɛ̃ne ləṛke ko bəhu ko sɔ̃p dIya
"I have entrusted the boy to the care of (my) daughter-in-law"

36. T_{ob21}

$$\left[\begin{matrix} N'_x \\ \left\{\begin{matrix} N'_y \\ N'_z \end{matrix}\right\} \end{matrix}\right]_i {}^\wedge b_1 + \left[\begin{matrix} \left\{\begin{matrix} v {}^\wedge T'_n \\ v_t {}^\wedge T_y \end{matrix}\right\} \\ \left\{\begin{matrix} V_{tcp} \\ N'{}^\wedge a_2 + V_{tip} \end{matrix}\right\} \end{matrix}\right]_i \Longrightarrow$$

$$\left[\begin{matrix} N'_x{}^\wedge \left[\begin{matrix} ko \\ ne \end{matrix}\right]_{ii} \\ \left\{\begin{matrix} N'_y \\ N'_z \end{matrix}\right\}{}^\wedge ko \\ \left\{\begin{matrix} N'_y \\ N'_z \end{matrix}\right\}{}^\wedge \left\{\begin{matrix} ko \\ k-{}^\wedge a_1 \end{matrix}\right\} \end{matrix}\right]_{iii} + \left[\begin{matrix} \left[\begin{matrix} v^\wedge T'_n \\ v_t{}^\wedge T_y \end{matrix}\right]_{ii} \\ V_{tcp} \\ N'{}^\wedge a_1 + V_{tip} \end{matrix}\right]_{iii}$$

Examples of $\left\{\begin{matrix} N'_y \\ N'_z \end{matrix}\right\}{}^\wedge\left\{\begin{matrix} ko \\ k-{}^\wedge a_1 \end{matrix}\right\}$ are given below:-

(210) əhəlya ne gəŋga đhər ko dīvan bənaya

"Ahalya appointed Ganga Dhar as (her) minister"

(211) Usne mIṭṭi $\left\{\begin{matrix} ko \\ ka \end{matrix}\right\}$ sona bəna dIya "He turned the dust into gold"

37. T_{op3}

$$\left.\begin{array}{llll} S_1 & N'_1{}^\wedge\begin{Bmatrix}a_1\\ b_1\end{Bmatrix} & + & V_1 \\ S_2 & N'_2{}^\wedge\begin{Bmatrix}a_1\\ b_1\end{Bmatrix} & + & V_1 \end{array}\right\} \Longrightarrow$$

$$\begin{Bmatrix} N'_1\text{ɔr}N'_2{}^\wedge a_1 \\ N'_2\text{ɔr}N'_1{}^\wedge a_1 \\ N'_1{}^\wedge b_1\text{ɔr}N'_2{}^\wedge b_1 \end{Bmatrix} + V_1$$

N_1 and N_2 are any two nouns occurring as subject or object of the verb. V_1 means an intransitive or transitive verb which occurs in S_1 and S_2 with the same ending.

Examples:-

(212) bεl ɔr ghoṛa əbhi pəhŨca hε (Guru, 448)
"The bull and the horse have just arrived"

(213) rajdhani mẽ raja ɔr Uska məntri rəhta hε (Guru, 448)
"The king and his minister live in the capital"

(214) mε̃ne kũẽ mẽ se ekghəṛa ɔr loṭa nIkala (Guru, 448)
"I took a pitcher and a jug out of the well"

(215) Usne mUjhe ɔr ram ko pεse dIye
"He gave me and Ram some money"

(216) Uske bhai ne ɔr mε̃ ne yəh kam kIya
"His brother and I did this work"

2

38. T_{ob22}

$$\begin{bmatrix} \text{I} \\ \text{II} \\ \text{III} \\ \text{PL}_1 \end{bmatrix}_i \Longrightarrow \begin{bmatrix} \text{mɛ} \\ \text{tUm} \left(\begin{Bmatrix} \text{impsnl."} \\ \text{N'} \end{Bmatrix} (\wedge \text{no.}) \right) \\ \begin{Bmatrix} \text{impsnl.} \\ \text{N'} \end{Bmatrix} \\ \left\{ \left(\begin{array}{l} \begin{Bmatrix} \text{p} \\ \text{N'} \end{Bmatrix} \wedge \text{no.} \\ \\ \begin{Bmatrix} \text{p}_x \\ \text{N'}(\wedge\text{no.}) \end{Bmatrix} \left(\begin{Bmatrix} \text{ɔr} \\ \text{tətha} \end{Bmatrix} \right) \begin{Bmatrix} \text{p}_y \\ \text{N'}(\wedge\text{no.}) \end{Bmatrix} \\ \\ \text{N'}(\wedge\text{no.}) \begin{Bmatrix} \text{adi} \\ \text{Ityadi} \\ \text{vegɛra} \end{Bmatrix} \end{array} \right) \right\} \end{bmatrix}_i$$

Expansion of impsnl." and p_x p_y "requires further investigation".

39. T_{ob23}

$$\left[\begin{array}{l} F' \\ N.PL' \\ F.PL' \\ PL'_2 \end{array}\right]_i \Longrightarrow \left[\begin{array}{l}
\left\{\begin{array}{l} p_1 \\ n_1 \end{array}\right\} \\
\left\{\begin{array}{l} p_2 \\ n_2 \end{array}\right\} \\
\left\{\begin{array}{l}
\left\{\begin{array}{l} p_1 \\ n_1 \end{array}\right\} {}^\wedge\text{no.} \\
\left\{\begin{array}{l} p_1 \\ n_1 \end{array}\right\} \ ({}^\wedge\text{no.}) \ \left(\left\{\begin{array}{l} \text{ɔr} \\ \text{tətha} \end{array}\right\}\right) \left\{\begin{array}{l} p_1 \\ n_1 \end{array}\right\} ({}^\wedge\text{no.}) \\
n_1 \ ({}^\wedge\text{no.}) \left\{\begin{array}{l} \text{adi} \\ \text{Ityadi} \\ \text{vəgɛra} \end{array}\right\}
\end{array}\right\} \\
\\
\left\{\begin{array}{l}
\left\{\begin{array}{l} p_2 \\ n_2 \end{array}\right\} {}^\wedge\text{no.} \\
\left\{\begin{array}{l} p_2 \\ n_2 \end{array}\right\} \ ({}^\wedge\text{no.}) \ \left(\left\{\begin{array}{l} \text{ɔr} \\ \text{tətha} \end{array}\right\}\right) \left\{\begin{array}{l} p_1 \\ n_1 \\ p_2 \\ n_2 \end{array}\right\} ({}^\wedge\text{no.}) \\
n_2 \ ({}^\wedge\text{no.}) \left\{\begin{array}{l} \text{adi} \\ \text{Ityadi} \\ \text{vəgɛra} \end{array}\right\}
\end{array}\right\}
\end{array}\right]_i$$

The subscripts 1 and 2 refer to feminine and non-femini respectively.

40. T_{ob24}

$$\begin{bmatrix} \text{F"} \\ \text{N.PL"} \\ \text{F.PL"} \\ \text{PL}_2\text{"} \end{bmatrix}_i \Longrightarrow \begin{bmatrix} \begin{Bmatrix} \text{impsnl}_1 \\ \text{n}_1 \end{Bmatrix} \\ \begin{Bmatrix} \text{impsnl}_2 \\ \text{n}_2 \end{Bmatrix} \\ \begin{Bmatrix} \text{impsnl}_1 \\ \text{n}_1 \end{Bmatrix} \,\hat{}\,\text{no.} \\ \begin{Bmatrix} \begin{Bmatrix} \text{impsnl.}_2 \\ \text{n}_2 \end{Bmatrix} \,\hat{}\,\text{no.} \\ \text{n}_2\ (\hat{}\,\text{no.})\ \left(\begin{Bmatrix} \text{ɔr} \\ \text{tətha} \end{Bmatrix} \right) \begin{Bmatrix} \text{n}_1 \\ \text{n}_2 \end{Bmatrix}\ (\hat{}\,\text{no.}) \end{Bmatrix} \end{bmatrix}_{:}$$

41. $\text{L} \longrightarrow \begin{Bmatrix} \text{P} \\ \text{N'} \end{Bmatrix} (\hat{}\,\text{no.})$

For the sources of the symbol L refer to rules 5-9 in section I.

42. $$N' \dashrightarrow \begin{Bmatrix} n_1 \ (\wedge\begin{Bmatrix} X_1 \\ X_2 \end{Bmatrix}) \\ n_2 \ (\wedge y) \end{Bmatrix}$$

n_1 refers to the class of feminine nouns with or without the feminine suffixes X_1 or X_2, and n_2 to the class of non-feminine nouns with or without the element y.

43. T_{ob25}

$$n_1 \ (\wedge\begin{Bmatrix} X_1 \\ X_2 \end{Bmatrix}) \Longrightarrow \begin{Bmatrix} n'_{1i} \\ n'_1 \wedge X_1 \\ n''_{1c} \\ n''_1 \wedge X_2 \end{Bmatrix}$$

n'_{1i} represents the class of feminine stems ending in /i/, n'_1 the class of stems occurring with the feminine suffixes X_1 (i.e., the suffixes -i, -ni, -ani), n''_{1c} the class of feminine stems ending in a consonant or a vowel other than /i/, and n''_1 the class of stems occurring with feminine suffix X_2 (i.e. all the other feminine suffixes).

We will not deal with the expansion of X_1 and X_2.

44. T_{ob26}

$$n_2{}^\wedge y^\wedge \begin{Bmatrix} a \\ b \end{Bmatrix} \Longrightarrow n''_2 {}^\wedge \begin{bmatrix} -a \\ -e \end{bmatrix}{}^\wedge \begin{bmatrix} a \\ b \end{bmatrix}.$$

The element y of the non-feminine nouns n''_2 is -a and -e in the environments of a and b respectively.

45. T_{ob27}

$$N' \text{ no.} \Longrightarrow N' \ ({}^\wedge\text{pl.}) \ ({}^\wedge \begin{Bmatrix} H \\ ji \end{Bmatrix})$$

pl. is expanded below in rules 46 and 47. H-honorific and ji (the honorific particle) will not be dealt with here because the expansion of n-constituents in their environment "requires further investigation".

46. T_{ob28}

$$\begin{Bmatrix} \begin{Bmatrix} n'_{1i} \\ n'_1{}^\wedge X_1 \end{Bmatrix} \\ \begin{Bmatrix} n''_{1c} \\ n''_1{}^\wedge X_2 \end{Bmatrix} \\ n'_2 \\ n''_2{}^\wedge y \end{Bmatrix} {}^\wedge\text{pl.} \ {}^\wedge a \Longrightarrow \begin{bmatrix} \begin{Bmatrix} n'_{1i} \\ n'_1{}^\wedge X_1 \end{Bmatrix} \\ \begin{Bmatrix} n''_{1c} \\ n''_1{}^\wedge X_2 \end{Bmatrix} \\ n'_2 \\ n''_2{}^\wedge y \end{bmatrix}_i {}^\wedge \begin{bmatrix} -a \\ -\tilde{e} \\ -\emptyset \\ -e \end{bmatrix}_i {}^\wedge a$$

47. T_{ob29}

$$N' \text{ pl.} \frown b \implies N' \frown -\tilde{o} \frown b$$

T_{ob28} generates the plural of all the nouns in the "nominative case" and T_{ob29} generates the plural in the "oblique case".

48. T_{ob30}

$$n''_2 \frown y \frown \begin{Bmatrix} -e \\ -\tilde{o} \end{Bmatrix} \implies n''_2 \frown \begin{Bmatrix} -e \\ -\tilde{o} \end{Bmatrix}$$

This rule deletes the element y after n''_2 non-feminine nouns before the plural suffixes -e and -õ

49. $$p \dashrightarrow \begin{Bmatrix} \text{psnl.} \\ \text{impsnl.} \end{Bmatrix}$$

50. T_{ob31}

p ^no. ====> p (^pl.) (^H)

51. $$\text{psnl.} \dashrightarrow \begin{Bmatrix} \text{mɛ} \\ \begin{Bmatrix} \text{tu} \\ \text{tUm} \end{Bmatrix} \end{Bmatrix}$$

52. $$\text{impsnl.} \dashrightarrow \begin{Bmatrix} \text{Dem.} \\ \text{Int.} \\ \text{Ind.} \end{Bmatrix}$$

53. T_{ob32}

$$\text{Dem.}\,{}^\wedge \begin{Bmatrix} \text{a} \\ \text{b} \end{Bmatrix} \Longrightarrow \begin{bmatrix} \begin{Bmatrix} \text{yəh} \\ \text{vəh} \end{Bmatrix} \\ \begin{Bmatrix} \text{Is} \\ \text{Us} \end{Bmatrix} \end{bmatrix}_i {}^\wedge \begin{bmatrix} \text{a} \\ \text{b} \end{bmatrix}_i$$

54. T_{ob33}

$$\text{Int.}{}^\wedge \begin{Bmatrix} \text{a} \\ \text{b} \end{Bmatrix} \Longrightarrow \begin{bmatrix} \text{kɔn} \\ \text{kIs} \end{bmatrix}_i {}^\wedge \begin{bmatrix} \text{a} \\ \text{b} \end{bmatrix}_i$$

55. T_{ob34}

$$\text{Ind.}{}^\frown\left\{\begin{matrix}\text{a}\\ \text{b}\end{matrix}\right\} \Longrightarrow \left[\begin{matrix}\left\{\begin{matrix}\text{koi}\\ \text{səb}\end{matrix}\right\}\\ \left\{\begin{matrix}\text{kIsi}\\ \text{səb}\end{matrix}\right\}\end{matrix}\right]_i{}^\frown\left[\begin{matrix}\text{a}\\ \text{b}\end{matrix}\right]_i$$

56. T_{ob35}

$$\left[\begin{matrix}\text{mɛ̃}\\ \\ \text{tu}\\ \text{tUm}\\ \\ \text{yəh}\\ \text{vəh}\\ \\ \text{Is}\\ \text{Us}\\ \\ \text{kɔn}\\ \text{kIs}\end{matrix}\right]_i \quad ({}^\frown\text{pl.})\ ({}^\frown\text{H}) \quad \Longrightarrow \quad \left[\begin{matrix}\text{həm}\\ \\ \text{tUm}\\ \text{ap}\\ \\ \text{ye}\\ \text{ve}\\ \\ \text{In}\\ \text{Un}\\ \\ \text{kɔn}\\ \text{kIn}\end{matrix}\right]_i$$

Other suppletive forms of the personal and impersonal pronouns, and the pronouns kya "what", and kUch "some" are not covered by these rules. kya and kUch, because of their peculiar syntactical behaviour, are included among the class of nominal adjuncts.

57.
$$\begin{bmatrix} \begin{Bmatrix} V_{in} \\ V_{t} \end{Bmatrix} \\ ho_{2} \end{bmatrix}_{i} \dashrightarrow \begin{bmatrix} \begin{Bmatrix} v_{in} \\ v_{t} \end{Bmatrix} (v_{y})\ (\ ({}^{\wedge}A)\ E\ ) \\ ho'_{2} \end{bmatrix}_{i} \ {}^{\wedge}F$$

The constituents A and E will be specified and expanded in this section.

F represents the verbal endings with or without auxiliaries and their endings.

v_y refers to the echo form of a verb or to its related verb. The derivation of echo-forms "requires further investigation" and will not be dealt with here. Examples:-

verb + echo form	
mIl mUl-	"to meet etc."
ja ju-	"to go etc."
pi pa-	"to drink etc."
pa pu-	"to obtain etc."
mIl mIla-	"to meet etc."

verb + related verb

kha pi- pi kha-	"to eat and drink etc."
a ja- ja a-	"to come and go etc."
le de- de le-	"to give and take etc."

58. T_{ob36}

$$\begin{Bmatrix} v_{in} \\ v_t \end{Bmatrix} v_y \Longrightarrow \begin{Bmatrix} v_{inx} & v_{iny} \\ v_{tx} & v_{ty} \end{Bmatrix}$$

An intransitive verb always takes an intransitive v_y, and a transitive verb always a transitive v_y.

The subscripts *in* and *t* will not be used with v_y hereafter because its voice is determined by the voice of v_x.

59. T_{ob37}

$$\left\{\begin{matrix} V_{in} \\ V_t \\ V_x \quad V_y \end{matrix}\right\} A \Longrightarrow \begin{bmatrix} V_{in} \\ V_t \\ V_x \quad V_y \end{bmatrix}_i {}^\wedge \begin{bmatrix} \begin{Bmatrix} I \\ P+ \\ UP \end{Bmatrix} \\ \begin{Bmatrix} I \\ IP \end{Bmatrix} \\ I \end{bmatrix}_i$$

The symbols I, P+, and IP refer to the endings of the imperfective, the perfective and the iterative perfective aspects respectively. Both I and P+obligatorily take the gender number concord; IP is a concord irrelevant category.

The iterative perfective aspect does not occur as a tense suffix in the language, and is sometimes confused with the invariant form ("oblique") of the perfective in Hindi grammars. So it is necessary to show a contrast between the two.

Perfective Aspect (Invariant)

(217) vəh hath mẽ pUstəkẽ lIye (hUe) cəlta hɛ
"He goes carrying the books in his hand"

(218) vəh hath Uṭhaye (hUe) leta hɛ
"He, having raised his hands, accepts (takes) (something)"

(219) vəh koṭ pəhne (hUe) jata hɛ
"He (usually) goes wearing (his) coat"

Iterative Perfective Aspect

(220) vəh hath mẽ pUstəkẽ lIye cəlta hɛ "He carries books again and again in (his) hand"

(221) vəh hath Uṭhaye leta hɛ "He raises (his) hands again and again"

(222) vəh koṭ pəhne jata hɛ "He continuously puts (his) coat on (and takes it off)"

Following sentences show the contrast between v^P+E and v IP E:-

v^P+E

(223) vəh cəla jata hɛ "He goes (is going) away"

(224) vəh gIra jata hɛ "He is about to fall down"

(225) vəh doṛa jata hɛ "He is about to run"

v^IP E

(226) vəh cəle jata hɛ "He keeps going"

(227) vəh gIre jata hɛ "He keeps falling"

(228) vəh doṛe jata hɛ "He keeps running"

60. $E \dashrightarrow (E_1)\ (E_2)$

All the known explicators[3] of Hindi are listed below:-

a-	"to come"	ja-	"to go"
Uṭh-	"to get up"	bɛṭh-	"to sit"
pəṛ-	"to fall"	ḍal-	"to put, throw"
le-	"to take"	de-	"to give"
rəkh-	"to keep"	choṛ-	"to leave"
cəl-	"to move"	nIkəl-	"to come/go out"
rəh-	"to remain, live"	cUk-	"to be finished"
pa-	"to obtain"	sək-	"to be able to"

The sub-division of explicators into E_1 and E_2 is dealt with below.

Semantic labels for these explicators are suggested in Appendix III on The Grammatical Categories of the Hindi Verb, section 6.

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[3] The author is obliged to Paul Hacker for the term "explicator".

61. T_{ob38}

$$\left\{\begin{matrix} \left\{\begin{matrix} v \\ v_x\ v_y \end{matrix}\right\} \\ \left\{\begin{matrix} v \\ v_x\ v_y \end{matrix}\right\} I \\ v_{in}{}^\wedge P+ \\ v\ {}^\wedge IP \end{matrix}\right\} E_1 \Longrightarrow \left[\begin{matrix} \left\{\begin{matrix} v \\ v_x\ v_y \end{matrix}\right\} \\ \left\{\begin{matrix} v \\ v_x\ v_y \end{matrix}\right\}{}^\wedge I \\ v_{in}{}^\wedge P+ \\ v\ {}^\wedge IP \end{matrix}\right]_i \left[\begin{matrix} \left\{\begin{matrix} \text{a-} \\ \text{ja-} \\ \text{Uṭh-} \\ \text{bɛṭh-} \\ \text{pəṛ-} \\ \text{ḍal-} \\ \text{le-} \\ \text{de-} \\ \text{rəkh-} \\ \text{choṛ-} \\ \text{cəl-} \\ \text{nIkəl-} \end{matrix}\right\} \\ \left\{\begin{matrix} \text{a-} \\ \text{ja-} \\ \text{cəl-} \end{matrix}\right\} \\ \left\{\begin{matrix} \text{a-} \\ \text{ja-} \\ \text{pəṛ-} \end{matrix}\right\} \\ \left\{\begin{matrix} \text{a-} \\ \text{ja-} \\ \text{le-} \\ \text{de-} \\ \text{ḍal-} \\ \text{rəkh-} \end{matrix}\right\} \end{matrix}\right]_i$$

Examples of the above verb sequences and the others to follow (in rules 62-64) are given in Appendix I. An exhaustive inventory of the verb classes occurring with all the sixteen explicators in their possible combinations into E_1E_2 cannot be given because it "requires further investigation"

62. T_{ob39}

$$\left\{\begin{matrix} \left\{\begin{matrix} v \\ v_x\ v_y \end{matrix}\right\} \\ \left\{\begin{matrix} v \\ v_x\ v_y \end{matrix}\right\}{}^\wedge I \\ v_{in}{}^\wedge P+ \end{matrix}\right\} E_2 \Longrightarrow \left[\begin{matrix} \left\{\begin{matrix} v \\ v_x\ v_y \end{matrix}\right\} \\ \left\{\begin{matrix} \left\{\begin{matrix} v \\ v_x\ v_y \end{matrix}\right\}{}^\wedge I \\ v_{in}{}^\wedge P+ \end{matrix}\right\} \end{matrix}\right]_i \left[\begin{matrix} \left\{\begin{matrix} \text{rəh-} \\ \text{cUk-} \\ \text{pa-} \\ \text{sək-} \end{matrix}\right\} \\ \\ \text{rəh-} \end{matrix}\right]_i$$

63. T_{ob40}

$$\left\{\begin{matrix} \left\{\begin{matrix} v \\ v_x\ v_y \end{matrix}\right\} \\ \left\{\begin{matrix} v \\ v_x\ v_y \end{matrix}\right\}{}^\wedge I \\ v_{in}{}^\wedge P+ \\ v{}^\wedge IP \end{matrix}\right\} E_1\ \ E_2 \Longrightarrow \left[\begin{matrix} \left\{\begin{matrix} v \\ v_x\ v_y \end{matrix}\right\} \\ \left\{\begin{matrix} \left\{\begin{matrix} v \\ v_x\ v_y \end{matrix}\right\}{}^\wedge I \\ v_{in}{}^\wedge P+ \end{matrix}\right\} \\ v{}^\wedge IP \end{matrix}\right] \left[\begin{matrix} \left\{\begin{matrix} \text{a-} \\ \text{ja-} \\ \text{pəṛ-} \end{matrix}\right\} \\ \left\{\begin{matrix} \text{a-} \\ \text{ja-} \end{matrix}\right\} \\ \left\{\begin{matrix} \text{a-} \\ \text{ja-} \\ \text{de-} \end{matrix}\right\} \end{matrix}\right]_i \ \ E_2$$

64. T_{ob41}

$$\left\{\begin{array}{l} v \ \left\{\begin{array}{l}\text{a-}\\ \text{ja-}\\ \text{pəṛ-}\end{array}\right\} \\ \left\{\begin{array}{l}\left\{\begin{array}{l}v\\ v_x\ v_y\end{array}\right\}{}^\frown I \\ v_{in}{}^\frown P+\end{array}\right\}\left\{\begin{array}{l}\text{a-}\\ \text{ja-}\end{array}\right\} \\ v^\frown IP\ \left\{\begin{array}{l}\text{a-}\\ \text{ja-}\\ \text{de-}\end{array}\right\}\end{array}\right\} E_2 \implies$$

$$\left[\begin{array}{l} v_1\ \left\{\begin{array}{l}\text{a-}\\ \text{ja-}\end{array}\right\} \\ \left\{\begin{array}{l}\left\{\begin{array}{l}\left\{\begin{array}{l}v\\ v_x\ v_y\end{array}\right\}{}^\frown I \\ v_{in}{}^\frown P+\end{array}\right\}\left\{\begin{array}{l}\text{a-}\\ \text{ja-}\end{array}\right\} \\ v_2\ \left\{\begin{array}{l}\text{ja-}\\ \text{pəṛ-}\end{array}\right\} \\ v^\frown IP\ \left\{\begin{array}{l}\text{a-}\\ \text{ja-}\\ \text{de-}\end{array}\right\}\end{array}\right\}\end{array}\right]_i \left[\begin{array}{l}\left\{\begin{array}{l}\text{rəh-}\\ \text{cUk-}\\ \text{pa-}\\ \text{sək-}\end{array}\right\} \\ \text{rəh-}\end{array}\right]_i$$

65. T_{op4}

$$N_{xa} + v_{in}\ E_x{}^\wedge F_1 \ \Longrightarrow\ N_{xa} + E_x\ \ v_{in}{}^\wedge F_1$$

The explicators limited to this transformation are *a-* "to come", *ja-* "to go", and *nIkəl-* "to come out". The examples of all the known E_x v_{in} sequences are listed in Appendix II.

It seems that many more sequences of this type can be generated by the speakers at will. Our inventory of intransitive verbs with E_x-explicators is not complete and "requires further investigation".

E_x v_{in}-sequences are sometimes homonymous with v_1 v_2-sequences (see section IV). For example the sentence

(229) vəh śətru se mIl gəya ====>

(230) vəh śətru se ja mIla
"He went over to the enemy"

is an instance of E_x v_{in}, but not the sentence

(231) *Use pUstək ja mIli "The book met him"

Similarly the sentence

(232) vəh vəhã bɛţh gəya ====> (233) vəh vəhã ja bɛţha
"He sat there"

but (234) Uska dIl bɛţh gəya "His heart sank"

cannot be transformed into

(235) *Uska dIl ja bɛţha

However, the v_1 v_2 sequence in the sentence

(236) Uske dIl mẽ yəh bat ja ghUsi "This has been fixed in his mind"

is homonymous with the E_x v_{in} -sequence in

(237) vəh kəməre mẽ ghUs gəya ====>

(238) vəh kəməre mẽ ja ghUsa "He went into the room"

but is derived from

(239) Uske dIl mẽ yəh bat jakər ghUs gəyi,

though the sentence

(240) Uske dIl mẽ yəh bat ghUs gəyi

is also possible in the language.

66. T_{op5}

$$\left.\begin{array}{ll} S1 & v_1 \wedge \begin{Bmatrix} I \\ P+ \\ IP \end{Bmatrix} E_1 \wedge (E_2) \wedge F_1 \\ S_2 & v_2 \wedge \begin{Bmatrix} P+ \\ IP \end{Bmatrix} E_1 \quad (E_2) \wedge F_1 \end{array}\right\} \Longrightarrow$$

$$v_1 \wedge \begin{bmatrix} \begin{Bmatrix} I \\ P+ \end{Bmatrix} \\ IP \end{bmatrix}_i v_2 \wedge \begin{bmatrix} P+ \\ \begin{Bmatrix} P+ \\ IP \end{Bmatrix} \end{bmatrix}_i E_1 \quad (E_2) \wedge F_1$$

The symbols v_1 and v_2 mean that the two verbs are different. The rest of the constituents (including those not mentioned) are same in S_1 and S_2.

All the known examples of this type are listed below:-

(241) khate aye hɛ
(242) cəle aye hɛ } ====> khate cəle aye hɛ

(243) yəhā to həmeśa badśah ke dəstərkhvan pər khana khate cəle aye hɛ (Prem. 160) "We have always dined at the king's table"

(244) kərta jata hɛ
(245) cəla jata hɛ } ====> kərta cəla jata hɛ

(246) vəh dIn bhər kam kərta cəla jata hɛ
"He goes on working all day"

(247) bəṛhta ja rəha hɛ }
(248) cəla ja rəha hɛ } ====> bəṛhta cəla ja rəha hɛ

(249) śətru age bəṛhta cəla ja rəha hɛ
"The enemy continues to advance"

(250) khelte a rəhe hɛ̃ }
(251) cəle a rəhe hɛ̃ } ====> khelte cəle a rəhe hɛ̃

(252) yəhã to piṛhIyõ se śətrənj khelte cəle a rəhe hɛ̃
"We have been playing chess for generations"

(253) bəṛhe ja rəhe hɛ̃ }
(254) cəle ja rəhe hɛ̃ } ====> bəṛhe cəle ja rəhe hɛ̃

(255) ... həm bhəṭəkkər ɛsi dIśa mẽ bəṛhe cəle ja rəhe hɛ̃ (M. 84)
"We have been continuing in this direction by mistake"

(256) biti ja rəhi hɛ̃ }
(257) cəli ja rəhi hɛ̃ } ====> biti cəli ja rəhi hɛ̃

(258) śətabdIyã pər śətabdIyã biti cəli ja rəhi hɛ̃
"Century upon century is passing"

(259) cUraye ate ho }
(260) lIye ate ho } ====> cUraye lIye ate ho

(261) mɛ̃ to səməjhta hũ cUraye lIye ate ho (Prem. 20)
"I think you have been stealing and bringing (something)"

(262) lIye ja rəhi hɛ }
(263) cəli ja rəhi hɛ } ====> lIye cəli ja rəhi hɛ

(264) Usne dekha, səṛək pər ek yuropIyən leḍi əpne pəti ke sath əpne balək ko bəccõ ki gaṛi mẽ bIṭjaye lIye cəli ja rəhi hɛ (Prem. 86)
"She saw, in the road, a European lady with her husband, walking around with their child in a baby carriage"

67. T_{op6}

$$\begin{bmatrix} N'_{xa} \\ N'_{x} \end{bmatrix}_{i} {}^\wedge \begin{Bmatrix} a_1 \\ b_1 \end{Bmatrix} + \begin{bmatrix} v_{in} \\ v_{t} \end{bmatrix}_{i} \quad (v_y)\ (E_1)\ {}^\wedge F_1 \quad \Longrightarrow$$

$$\left(\begin{bmatrix} N'_{xa} \\ N'_{x} \end{bmatrix}_{ii} {}^\wedge \begin{Bmatrix} \text{se} \\ \text{kedvara} \end{Bmatrix} + \right) \begin{bmatrix} v_{in} \\ v_{t} \end{bmatrix}_{ii} (v_y)(E_1){}^\wedge \mathrm{PG}\ \text{ja-} \left\{ \begin{matrix} \left(\begin{Bmatrix} (\text{I})\ \text{reh-} \\ \text{cUk-} \\ \text{sək-} \end{Bmatrix} \right) {}^\wedge \begin{Bmatrix} T_{x1} \\ T_{y1} \end{Bmatrix} \\ {}^\wedge\ T'_{n1} \end{matrix} \right\}$$

This rule generates the passive and impersonal v-sequences with the verb ja- "to go".

PG refers to the perfective gerundive ending -a.

Examples of this rule are given in Appendix II.

The passive v-sequences with ja- in T'_n-tenses are extremely rare and "require further investigation".

68. T_{op7}

$$N'_x{}^\wedge\begin{Bmatrix} a_1 \\ b_1 \end{Bmatrix} + N'_z{}^\wedge a_1 + \begin{Bmatrix} \text{sUn} \\ \text{dekh} \end{Bmatrix} (E)\ F_I \Longrightarrow$$

$$N'_x{}^\wedge\text{ko} + N'_z{}^\wedge a_1 + \begin{Bmatrix} \text{sUnai} \\ \text{dIkhai} \end{Bmatrix} \begin{Bmatrix} \text{pəṛ-} \\ \text{de-} \end{Bmatrix} \begin{Bmatrix} (E_x) \begin{Bmatrix} T_{xl} \\ T_{yl} \end{Bmatrix} \\ T'_{nl} \end{Bmatrix}$$

69. T_{ob42}

$$\begin{Bmatrix} \text{pəṛ-} \\ \text{de-} \end{Bmatrix} E_x \Longrightarrow \begin{bmatrix} \text{pəṛ-} \\ \text{de-} \end{bmatrix}_i \begin{bmatrix} \begin{Bmatrix} \text{ja-} \\ \text{rəh-} \\ \text{sək-} \end{Bmatrix} \\ \begin{Bmatrix} \text{ja-} \\ \text{rəh-} \\ \text{sək-} \\ \text{pa-} \end{Bmatrix} \end{bmatrix}_i$$

The passive transformation T_{op7} generates the "conjunct verbs" consisting of the "abstract nouns sUnai and dIkhai" followed by the verbs pəṛ- "to fall" and de- "to give" (Sharma, 96).

It is appropriate to point out here that the status of sUnai and dIkhai as "abstract nouns" meaning "hearing" and "seeing" respectively is doubtful in terms of our analysis. For examples of "abstract nouns" ending in -ai, other than dIkhai and sUnai refer to Sharma, 138.

Examples:-

(265) mɛ̃ne ek śer dekha ====> mUjhe ek śer dIkhai $\begin{Bmatrix}\text{pəṛa}\\ \text{dIya}\end{Bmatrix}$

"I happened to see a lion"

(266) mɛ̃ne Uski avaj sUni ====> mUjhe Uski avaj sUnai $\begin{Bmatrix}\text{pəṛi}\\ \text{di}\end{Bmatrix}$

"I happened to hear his voice"

(267) mɛ̃ Uski avaj sUn rəha hũ ====>
mUjhe Uski avaj sUnai $\begin{Bmatrix}\text{pəṛ}\\ \text{de}\end{Bmatrix}$ rəhi hɛ

"I am hearing his voice"

70. $$v_t \dashrightarrow \left\{ \begin{array}{l} \left\{ \begin{array}{l} v_{in1} \\ v_{in2} \end{array} \right\} {}^{\wedge}C \\ \\ \left\{ \begin{array}{l} v_{t1} \\ v_{t2} \end{array} \right\} \quad ({}^{\wedge}C) \end{array} \right\}$$

C refers to the transitivizing, causative and double causative suffixes (= C_1, C_2, C_3 respectively).

71. T_{ob43}

$$\left\{ \begin{array}{l} v_{in1} \\ \\ v_{in2} \end{array} \right\} {}^{\wedge}C \Longrightarrow \left[\begin{array}{l} v_{in1} \\ \\ v_{in2} \end{array} \right]_i {}^{\wedge} \left[\begin{array}{l} \left\{ \begin{array}{l} C_1 \\ C_2 \\ C_3 \end{array} \right\} \\ \left\{ \begin{array}{l} C_2 \\ C_3 \end{array} \right\} \end{array} \right]_i$$

Examples:-

v_{in1}		$v_{in1}{}^{\wedge}C_1$	$v_{in1}{}^{\wedge}C_2$	$v_{in1}{}^{\wedge}C_3$
ləd-	"to be loaded"	lad-	ləda-	lədva-
dIkh-	"to be seen"	dekh-	dIkha-	dIkhva-
jUṭ-	"to gather"	joṛ-	jUṭa-	jUṭva-
ṭuṭ-	"to break"	toṛ-	tUṛa-	tUṛva-

v_{in2}		$v_{in2}{}^{\wedge}C_{2}$	$v_{in2}{}^{\wedge}C_{3}$
məl-	"to rub"	məla-	məlva-
bəc-	"to be saved"	bəca-	bəcva-
har-	"to be defeated"	həra-	hərva-
chuṭ	"to be left"	choṛ-	chUṛva-
bIk-	"to be sold"	bec-	bIkva-
nIkəl-	"to come out"	nIkal-	nIkəlva-
khUl-	"to be opened"	khol-	khUlva-
lUṭ-	"to be looted"	luṭ-	lUṭva-
pIs-	"to be ground"	pis-	pIsva-

72. T_{ob44}

$$\left\{\begin{matrix} v_{t1} \\ v_{t2} \end{matrix}\right\} {}^{\wedge} C \Longrightarrow \begin{bmatrix} v_{t1} \\ v_{t2} \end{bmatrix}_i {}^{\wedge} \begin{bmatrix} \left\{\begin{matrix} C_2 \\ C_3 \end{matrix}\right\} \\ C_3 \end{bmatrix}_i$$

Examples:-

$\underline{v_{t1}}$		$\underline{v_{t1}{}^{\wedge}C_2}$	$\underline{v_{t1}{}^{\wedge}C_3}$
sikh-	"to learn"	sIkha-	sIkhva-
oṛh-	"to wear"	Uṭha-	Uṛhva-
lIkh-	"to write"	lIkha-	lIkhva-
kha-	"to ear"	khIla-	khIlva-
pi-	"to drink"	pIla-	pIlva-
pəkəṛ-	"to catch"	pəkəṛa-	pəkəṛva-

$\underline{v_{t2}}$		$\underline{v_{t2}{}^{\wedge}C_3}$
ga-	"to sing"	gəva-
khe-	"to row"	khIva-
le-	"to take"	lIva-

SECTION IV

73. T_{ob45}

$$\begin{Bmatrix} v_{in} \\ v_t \end{Bmatrix} \wedge F \Longrightarrow \begin{Bmatrix} v_{in} \\ v_t \end{Bmatrix} \begin{Bmatrix} \wedge A_{\underline{i}} \ (\wedge g\text{-}_{ii}) \\ \wedge A_{\underline{ii}} \ (\text{Aux.}) \end{Bmatrix}$$

The symbol A refers to the tense suffixes other than the voice markers. Subscript i indicates the A-tenses taking person number concord, and subscript ii the A-tenses taking number gender concord respectively.

74. $A_i \dashrightarrow \begin{Bmatrix} A'_i \\ A''_i \end{Bmatrix}$

This rule generates the paradigms of T_1 and T_2 symbolized as A'_i and A''_{ii} respectively.

By combining A'_i and A''_{ii} with $g\text{-}_{ii}$, the above rule will generate the tenses T_3 and T_4.

75. $A_{ii} \dashrightarrow \begin{Bmatrix} A1_{ii} \\ A2_{ii} \\ A3_{ii} \end{Bmatrix}$

This rule generates the paradigms T_5, T_6 and T_7.

$$76. \quad \text{Aux.} \dashrightarrow \left\{\begin{matrix} \text{ho}''_1\hat{}\left\{\begin{matrix} A'_i\ (\hat{}g_{i\bar{i}}) \\ A2_{ii} \end{matrix}\right\} \\ \\ \text{ho}''_2\hat{}\left\{\begin{matrix} X_i \\ X_{ii} \end{matrix}\right\} \end{matrix}\right\}$$

This rule generates the tenses of the paradigms 7-11 (consisting of the perfective plus the auxiliary), paradigms 12-16 (consisting of the imperfective plus the auxiliary), and paradigms 18-22 (consisting of the infinitive plus the auxiliary).

The symbols X_i and X_{ii} indicate the determinate non-past and determinate past tenses respectively. They are morphologically not isolable from P and G.

The tense-forms consisting of the infinitive plus auxiliary have been treated in Hindi grammars (Sharma, 97 and Guru, 313) as "conjunct verbs (or compound verbs) composed of infinitive (used as abstract noun) and the verb ho_2-". This amounts to confusion between $L_1\hat{}\text{ko} + N_{xp} + v_{in}\hat{}T'_n$ and $N_x\hat{}\text{ko} + v_{in}\hat{}T'_n$.

77. T_{ob46}

$$N_x + v\wedge \left\{ \begin{matrix} A''_i \wedge g\text{-}_{ii} \\ A3_{ii} \end{matrix} \right\} \Longrightarrow \begin{bmatrix} ap \\ \left\{ \begin{matrix} tUm \\ ap \end{matrix} \right\} \end{bmatrix}_i + v\wedge \begin{bmatrix} A''_i \wedge g\text{-}_{ii} \\ A3_{ii} \end{bmatrix}_i$$

This rule restricts the occurrence of any N_x other than ap with $A''_i \wedge g\text{-}_{ii}$, and tUm and ap with $A3_{ii}$.

78. T_{ob47}

$$\begin{bmatrix} PL'_2 \\ \left\{ \begin{matrix} II \\ PL_1 \end{matrix} \right\} \end{bmatrix}_i \begin{bmatrix} A''_i \wedge g\text{-}_{ii} \\ \wedge A3_{ii} \end{bmatrix}_i \Longrightarrow n.pl \left\{ \begin{matrix} A''_i \quad g\text{-}_{ii} \\ A3_{ii} \end{matrix} \right\}$$

This rule amends the concord with the tenses $A''_i \wedge g\text{-}_{ii}$ and $A3_{ii}$.

79. T_{ob48}

$$v_x\ v_y\ (\hat{}\,I\ E)\hat{}\,\begin{Bmatrix} A_i \\ A_{ii} \end{Bmatrix} \Longrightarrow$$

$$\left\{\begin{matrix} v_x\hat{}\,I\ \ v_y\hat{}\,I\ \ E\hat{}\,\begin{Bmatrix} A_i \\ A_{ii} \end{Bmatrix} \\ v_x\hat{}\,A_i\ v_y\hat{}\,A_i \\ v_x\hat{}\,A_{ii}\ \ v_y\hat{}\,A_{ii} \end{matrix}\right\}$$

This rule accounts for the repetition of the A-suffixes and the tense suffixes A_i and A_{ii} with v-sequences consisting of $v_x\ v_y$ elements.

80. T_{ob49}

$$\text{f.pl}\left\{\begin{array}{ll} \text{pl}_1 & \text{f.pl} \\ \text{f.pl} & \left\{\begin{array}{l} \text{pl}_1 \\ \text{f.pl} \end{array}\right\} \end{array}\right\} \Longrightarrow \text{f}\left\{\begin{array}{ll} \text{pl}_1 & \text{f} \\ \text{f} & \left\{\begin{array}{l} \text{pl}_1 \\ \text{f.pl} \end{array}\right\} \end{array}\right\}$$

This rule accounts for the non-occurrence of plural with feminine in A_{ii}-tenses where there is more than one occurrence of plural (either pl._1 or f.pl) in a verb sequence.

Examples:-

(268) ləṛkIyā̃ bhagti rəhī̃ "The girls kept running"
(269) ləṛkIyā̃ jaẽgi "Girls will go"
(270) ləṛkIyā̃ cəlti jati thī̃ "Girls kept on going"
(271) ləṛkIyā̃ cəlti jaẽgi "Girls will keep on going"

81. T_{ob50}

$$ho'_2 {}^\wedge F \implies ho'_2 {}^\wedge \begin{Bmatrix} X_i \\ X_{ii} \end{Bmatrix}$$

This rule generates the tense forms of the verb ho$\underline{ho_2}$-. These tense forms are not included in Appendix III.

82. T_{ob51}

$ho_1 \wedge A2_{ii} \quad ho"_1 \wedge A2_{ii} \Longrightarrow ho_1 \wedge A2_{ii}$

This rule restricts the occurrence of the imperfective potential of the verb ho$_1$, i.e., the tense forms *hota hota etc.

No special rule is required for tense restrictions on the explicator ("progressive") rəh- "to live, remain" (as pointed out by Sharma, 93) because there are so many examples to the contrary in Appendix II.

Restriction on the occurrence of other tenses with various verb sequences "requires further investigation".

83. T_{op8}

$$N'_x{}^\wedge a_1 + N'_y{}^\wedge \begin{Bmatrix} a_2 \\ b_1 \end{Bmatrix} + \text{cah-}{}^\wedge \begin{bmatrix} T_{10} \\ T_{11} \end{bmatrix}_i \Longrightarrow$$

$$N'_x{}^\wedge \text{ko} + N'_y{}^\wedge a_1 + \text{cah-}{}^\wedge \begin{bmatrix} \text{Iye} \\ \text{Iye ho}"_2{}^\wedge X_{ii} \end{bmatrix}_i$$

This rule generates the passive of the verb *cah*- "to wish".

Examples:-

(272) vəh kItabẽ cahta hɛ ====>

Uske kItabẽ cahIyẽ "He wants books"

For the convenience of symbolic representation of various subject and object constituents in the following rules, it is necessary to modify the convention we have followed in the previous sections. Since N_p subjects (or objects) do not participate in some transformations of this section, we shall use the symbols N_x (N_y or N_z) to mean N_a subjects (or objects) only, unless otherwise specified.

Our convention regarding the subject of transitive verbs, however, remains unchanged.

84. $$\begin{bmatrix} v_{in} \\ v_t \end{bmatrix}_i \dashrightarrow \begin{bmatrix} \left\{\begin{matrix} v_{ind} \\ v_{inn} \end{matrix}\right\} \\ \\ \left\{\begin{matrix} v_{td} \\ v_{tnd} \\ v_{tn} \end{matrix}\right\} \end{bmatrix}_i$$

v_{ind} includes the verbs like bɛṭh- "to sit", so- "to sleep", ho$_1$-, ləg- "to be attached to; to begin", pəṛ- "to fall" etc. and v_{inn} the rest. Similarly v_{td} includes the verbs like pəkəṛ- "to hold, catch", bădh- "to tie", le- "to take" etc, v_{tnd} the verbs like ḍal- "to throw", kər- "to do", ləga- "to attach; to keep someone busy" etc., and v_{tn} the rest.

The above classification of verbs into d, nd, and n is in fact based on the distinction between durative (=d) and non-durative (=nd, n), but we do not want to push this distinction any further because it "requires further investigation".

85. T_{op9}

$$\left.\begin{array}{l} S1\ \ N_{x1} + \left\{\begin{array}{c} v_{d1} \\ \left\{\begin{array}{l} A_1 \\ Adj._2 \end{array}\right\} + v_{tnd1} \end{array}\right\}{}^\wedge F_1 \\ \\ S_2\ \ N_x \underset{-}{+} \langle A_1 + \rangle\ v_2\ (v_y)\ ((A)\ E)\ {}^\wedge F_1 \end{array}\right\} \text{====>}$$

$$N_{x1} + \left\langle \left[\begin{array}{c} v_{ind1} \\ \left\{\begin{array}{c} v_{td1} \\ \left\{\begin{array}{l} A_1 \\ Adj._2 \end{array}\right\} + v_{tnd1} \end{array}\right\} \end{array}\right]_i {}^\wedge T_5\ ho"{}^\wedge X_{ii}{}^\wedge \left[\begin{array}{c} \left\{\begin{array}{c} a_1 \\ b_2 \end{array}\right\} \\ b_2 \end{array}\right]_i \right\rangle v_2(v_y)(({}^\wedge A)E)^\wedge F_1$$

N_{x1} means that the subject of S_1 and S_2 is the same.

Examples:-

(273) vəh bɛţhega "He will sit"

(274) vəh jaega "He will go"

====>

(275) vəh $\left\{\begin{array}{l}\text{bɛţha hUa}\\ \text{bɛţhe hUe}\end{array}\right\}$ jaega "He will go seated"

(276) Usne hath ŭca kIya "He raised (his) hand"

(277) Usne chəlăg ləgai "He jumped"

====>

(278) Usne hath ŭca kIye hUe chəlăg ləgai
"He jumped keeping (his) hand above"

$$\left.\begin{array}{lll}(279) & \text{vəh ḍəṇḍa pəkəṛta hɛ} & \text{"He holds a stick"}\\ (280) & \text{vəh jata hɛ} & \text{"He goes"}\end{array}\right\} \Longrightarrow$$

(281) vəh ḍəṇḍa pəkəṛe hUe jata hɛ
"He goes around holding a stick"

A few more examples are given below:-

(282) vəh nav mẽ $\left\{\begin{array}{l}\text{bɛṭha hUa}\\ \text{bɛṭhe hUe}\end{array}\right\}$ Idhər Udhər dekh rəha tha
"Sitting in a boat, he was looking hither and thither"

(283) vəh hath pər hath dhəre hUe bɛṭha hɛ
"He is sitting idle"

(284) vəh Use batõ mẽ ləgaye hUe kəhã ka kəhã le gəya
"He led him somewhere keeping him engaged in talk"

86. T_{op10}

$$\left.\begin{array}{ll} S_1 & N_{x1} + \left\{\begin{array}{c} v_{d1} \\ \left\{\begin{array}{l} A_1 \\ Adj._2 \end{array}\right\} + v_{tnd} \end{array}\right\}{}^\wedge F_1 \\ \\ S_2 & N_{x2an} + N_{y1} + \left\langle A_1 + \right\rangle\ v_{t2}\ (v_y)({}^\wedge A)E)^\wedge F_1 \end{array}\right\} \Longrightarrow$$

$$N_{x2an}+N_{y1}+\left\langle \left[\begin{array}{c} v_{ind} \\ \left\{\begin{array}{c} v_{td1} \\ \left\{\begin{array}{l} A_1 \\ Adj._1 \end{array}\right\}+v_{tnd1} \end{array}\right\} \end{array}\right]_i {}^\wedge T_5\text{ho"}{}^\wedge X_{i\hat{i}} \left[\begin{array}{c} \left\{\begin{array}{c} a_2 \\ b_2 \end{array}\right\} \\ b_2 \end{array}\right]_i \right\rangle v_{t2}(v_y)(({}^\wedge A)E)^\wedge F_1$$

The subject of S_2 is an animate noun, and is different from the subject of S_1. The object of S_2 is the same as the subject of S_1.

Examples:-

(285) ap batõ mẽ ləge the "You were busy talking" $\Big\}$ ====>
(286) mɛ̃ne apko dekha "I saw you"

(287) mɛ̃ne apko batõ mẽ $\left\{\begin{array}{l}\text{ləge hUe}\\ \text{ləga hUa}\end{array}\right\}$ dekha
"I saw you (while you were) busy talking"

(288) mɛ̃ne bojh Uṭhaya tha "I was carrying a load" }
(289) apne mUjhe dekha "You saw me" } ====>

(290) apne mUjhe bojh Uṭhaye hUe dekha
"You saw me (while I was) carrying a load"

(291) ləṛkIyã bɛṭhi thĩ "The girls were sitting" }
(292) mɛ̃ne Unko dekha "I saw them" } ====>

(293) mɛ̃ne ləṛkIyõ ko $\left\{\begin{matrix}\text{bɛṭha hUa}\\ \text{bɛṭhe hUe}\end{matrix}\right\}$ dekha
"I saw the girls (while they were) sitting"

The $v_1{}^\wedge T_5$ ho"$^\wedge X_{ii}$ v_2 sequences generated by T_{op9} and T_{op10} are homonymous with the nominalized transforms as follows:-

(294) Usne kəpəṛe dhoe "He washed clothes" ====>

(295) Uske dvara dhoe hUe kəpəṛe ...
"The clothes he washed ..."

(296) apne pətr lIkha "You wrote a letter" ====>

(297) apke dvara lIkha hUa pətr ...
"The letter you wrote ..."

(298) apko bat yad ai "You remembered something" ====>

(299) apko yad ai hUi bat ...
"something you remembered ..."

(300) mɛ̃ səvere aya "I came in the morning" ====>

(301) severe ka aya hUa mɛ̃ ...
"I am the one who came in the morning ..."

These and several other nominalizations, adjectivalizations, and adverbializations (as per examples given below), not being within the scope of this work, will not be dealt with in this constituent structure.

(a) adjectivalization with val-

(302) vəh məśin cəlata hɛ "He runs the machine" ====>

(303) vəh məśin cəlanevala hɛ
"He is the machine operator"

(b) adverbialization with val-

(304) vəh məśin cəlata hɛ "He runs the machine" ====>

(305) vəh məśin cəlanevala hɛ
"He is about to run the machine"

(c) adjectivalization with the imperfective participle

(306) gaṛi cəlti hɛ "The train is running" ====>

(307) cəlti hUi gaṛi ...
"The train which is running ..."

(d) adjectivalization with the infinitive

(308) ap Is bərten mẽ khate hɛ̃ "You eat in this pan" ====>

(309) apke khane ka yəh bərten ...
"This pan in which you eat ..."

PRECEDING PAGE MISSING

87. T_{opl1}

$$\left.\begin{array}{l} S_1 \quad N_{x1} \ + \ v_1\ (v_y)\ {}^\wedge F_1 \\ \\ S_2 \quad N_{x1} \ + \ \langle A_1 + \rangle\ v_2\ (v_y)((^\wedge A)E)\ {}^\wedge F_1 \end{array}\right\} \Longrightarrow$$

$$N'_{x1}\begin{bmatrix} a_1 \\ b_1 \end{bmatrix}_i + \langle v_1(v_y)T_6 \left[\begin{array}{c} \left\{\begin{array}{c} \text{ho"}{}^\wedge X_{ii}{}^\wedge b_2 \\ \text{səməy} \\ \text{vəkt̤} \\ (\text{ho" } X_{ii})^\wedge a_1 \end{array}\right\} \\ \\ \left\{\begin{array}{c} \text{ho" } X_{ii}\ b_2 \\ \text{səməy} \\ \text{vəkt̤} \end{array}\right\} \end{array}\right]_i + \rangle\ v_2(v_y)\ ((^\wedge A)E)\ {}^\wedge F_1$$

Examples:-

$$\left.\begin{array}{ll} \text{(310) mɛ̃ khana khaŨga} & \text{"I will eat"} \\ \text{(311) mɛ̃ kItab pəṛhŨga} & \text{"I will read a book"} \end{array}\right\} \Longrightarrow$$

$$\text{(312) mɛ̃ khana} \left\{\begin{array}{l} \text{khate} \left\{\begin{array}{l} \text{hUe} \\ \text{səməy} \\ \text{vəkt} \end{array}\right\} \\ \text{khate (hUa)} \end{array}\right\} \text{kItab pəṛhŨga}$$

"I will read a book while eating"

$$\left.\begin{array}{ll} \text{(313) mɛ̃ne khana khaya} & \text{"I ate"} \\ \text{(314) mɛ̃ne kItab pəṛhi} & \text{"I read a book"} \end{array}\right\} \Longrightarrow$$

$$\text{(315) mɛ̃ne khana khate} \left\{\begin{array}{l} \text{hUe} \\ \text{səməy} \\ \text{vəkt̤} \end{array}\right\} \text{kItab pəṛhi}$$

"I read a book while eating"

$$\left.\begin{array}{lll}\text{(316)} & \text{mUjhe jana hɛ} & \text{"I have to go"}\\ \text{(317)} & \text{mUjhe Us se mIlna hɛ} & \text{"I have to meet him"}\end{array}\right\} \Longrightarrow$$

$$\text{(318)}\quad \text{mUjhe jate}\left\{\begin{array}{l}\text{hUe}\\ \text{səməy}\\ \text{vəkt}\end{array}\right\}\text{Us se mIlna hɛ}$$

"I have to meet him on the way"

$$\left.\begin{array}{lll}\text{(319)} & \text{mɛ̃ gəya} & \text{"I went"}\\ \text{(320)} & \text{mɛ̃ne apko dekha} & \text{"I saw you"}\end{array}\right\} \Longrightarrow$$

$$\text{(321)}\quad \text{mɛ̃ne jate}\left\{\begin{array}{l}\text{hUe}\\ \text{səməy}\\ \text{vəkt}\end{array}\right\}\text{apko dekha}$$

"I saw you while (I was) going"

88. T_{op12}

$$\left.\begin{array}{l} S_1 \quad N_{x1} + v_1 (v_y) F_1 \\ \\ S_2 \quad N_{x2} + B_{y1} + \langle A_1 + \rangle\, v_{t2} (v_y) (({}^\wedge A)\, E){}^\wedge F_1 \end{array}\right\} \Longrightarrow$$

$$N_{x2} \overset{v=}{\mp} N_{y1} + \left\langle v_1 (v_y){}^\wedge T_6 \left\{\begin{array}{l} (ho''{}^\wedge X_{ii})\,{}^\wedge\left\{\begin{array}{l} a_2 \\ b_2 \end{array}\right\} \\ \left(\left\{\begin{array}{l} \text{səməy} \\ \text{vəkt} \end{array}\right\}\right) \end{array}\right\} + \right\rangle v_{t2}(v_y)({}^\wedge A)E){}^\wedge F_1$$

Examples:-

$$\left.\begin{array}{lll} (322) & \text{ap jate hɛ} & \text{"You (usually) go"} \\ (323) & \text{mɛ apko dekhta hũ} & \text{"I see you"} \end{array}\right\} \Longrightarrow$$

$$(325) \quad \text{mɛ apko} \left\{\begin{array}{l} \text{jate} \left(\left\{\begin{array}{l} \text{hUe} \\ \text{səməy} \\ \text{vəkt} \end{array}\right\} \right) \\ \text{jata (hUa)} \end{array}\right\} \text{dekhta hũ}$$

"I see you while (you) go"

Not all the transformational possibilities of v_1 in T_{op11} are stylistically equally preferred with all the v_2-verbs. For instance the possibility $v_1\ (v_y){}^\wedge T_6{}^\wedge ho''\ X_{ii}{}^\wedge a_1$ occurs so frequently with the verbs phIr- "to move around" and ghum- "to stroll", that on the surface these sequences look quite similar to $v^\wedge IP\ E$.

A few examples of $v_1(v_y){}^\wedge T_6$ ho" ${}^\wedge X_{ii}\ {}^\wedge a_1 + \left\{\begin{matrix}\text{ghum-}\\ \text{phIr-}\end{matrix}\right\}$ are given below:-

(326) bUrkõ mẽ lIpəṭkər səṛək pər ... cəlnevali yəhã gərarõ
ke gher səbko dIkhati ghumti hɛ̃ (Than. 88)

"The women who normally walk around enveloped in veils, are here showing off the bottoms of their pantaloons".

(327) həm log kIle ke məndIrõ ko dekhte phIre (D.P. 7)
"We walked around looking at the temples of the fort"

(328) ... ɔr ve hɛ̃ ki əslIyət Uchalti phIrti hɛ̃ (Than. 12)
"... and she is the one who will expose us".

(329) nəhĩ to na jane kəhã kəhã bhəṭəkti phIrti (Sud. 61)
"Otherwise I would not know my way out"

The verb bən- "to become, to be made" is so rarely used as a v_2 in v-sequences of T_{op11}, that the sequence cəlta bən- "to go away, to escape" has become idiomatic in the language. The passive transform of $v_1\ (v_y)\ {}^\wedge T_6\ (\text{ho"}{}^\wedge X_{11}){}^\wedge a_2$ bən-, is quite frequent, and is treated as a "compound verb".

89. T_{op13}

$$N'_x\hat{}\,a_1 + v_1\ (v_y)\hat{}\,T_6\ (ho"\hat{}\,X_{ii})\hat{}\,a_2 + \text{bən-}\hat{}\,F_1 \Longrightarrow$$

$$N'_x\hat{}\,se + v_1\ (v_y)\hat{}\,T_6\ (ho"\hat{}\,X_{ii})\hat{}\,b_2 + \text{bən-}\hat{}\,F_1$$

Examples:-

(330) mɛ cəlta bəna ... $\Longrightarrow$

mUjhse cəlte bəna ... "(If) I am able to walk ..."

90. T_{op14}

$$\left.\begin{array}{l} S_1\ \ N_{x1} + v\ (v_y)\ (E_1)\hat{}F_1 \\ S_2 \begin{bmatrix} \left\{\begin{matrix} N_{x1} \\ N_{x2}+N_{y1}\end{matrix}\right\} \\ N_{x1}\end{bmatrix}_i + \left\langle A_1 + \right\rangle \begin{bmatrix} v_t \\ v_{in}\end{bmatrix}_i (v_y)((\hat{}A)E)\hat{}F_1 \end{array}\right\} \Longrightarrow$$

$$\begin{bmatrix} \left\{\begin{matrix} N_{x1} \\ N_{x2}+N_{y1}\end{matrix}\right\} \\ N_{x1}\end{bmatrix}_{ii} + \left\langle v(v_y)(E_1)\hat{}T_n\hat{}b+ \right\rangle \begin{bmatrix} v_t \\ v_{in}\end{bmatrix}_{ii} (v_y)\ ((\hat{}A)E)\hat{}F_1$$

T_n refers to the ending -n of the infinitive. N_x and N_y refer to both N_p or N_a subjects (of intransitive verbs) or objects in this rule subject to some restrictions as per T_{ob55} below.

The occurrence of A-constituents with the verbs of S_1 in the above rule "requires further investigation". For example in the sentence:-

(331) vəh cəla jane ləga "He was about to leave"

the verb cəl- "to move" occurs with P+ and is an exception to the rule.

91. T_{ob52}

$$T_n \wedge b \left[\begin{matrix} v_t \\ \\ v_{in} \end{matrix}\right]_i \Longrightarrow T_n \wedge b \left[\begin{matrix} \left\{\begin{matrix} v_t \\ \text{de-} \\ \text{pa-} \end{matrix}\right\} \\ \left\{\begin{matrix} v_{in+} \\ \text{ləg-} \end{matrix}\right\} \end{matrix}\right]_i$$

92. T_{ob53}

$$T_n \wedge b \left\{\begin{matrix} v_{t+} \\ \text{de-} \\ \text{pa-} \\ v_{in+} \\ \text{ləg-} \end{matrix}\right\} \Longrightarrow T_n \wedge \left[\begin{matrix} \left\{\begin{matrix} \text{kelIye} \\ \text{ko} \end{matrix}\right\} \\ \left(\left\{\begin{matrix} \text{kelIye} \\ \text{ko} \end{matrix}\right\}\right) \\ (\text{mɛ}) \end{matrix}\right]_i \left[\begin{matrix} v_{t+} \\ \left\{\begin{matrix} \text{de-} \\ \text{pa-} \\ v_{in+} \end{matrix}\right\} \\ \text{ləg-} \end{matrix}\right]_i$$

Examples:-

(332) mɛ jata hũ "I go"
(333) mɛ ata hũ "I come" ====>

(334) mɛ jane ($\left\{\begin{matrix} \text{kelIye} \\ \text{ko} \end{matrix}\right\}$) ata hũ
"I usually come for going (somewhere)"

(335) mɛ̃ khata hũ "I eat"
(336) mɛ̃ jata hũ "I go" =====>

(337) mɛ̃ khane ($\left\{\begin{matrix}\text{kelIye}\\ \text{ko}\end{matrix}\right\}$) jata hũ
"I usually go to eat"

(338) ləṛka jata hɛ "The boy goes"
(339) vəh ləṛke ko deta hɛ "He gives (something) to the boy" ====>

(340) vəh ləṛke ko jane deta hɛ
"He lets the boy go"

(341) vej ləṛke ko jane $\left\{\begin{matrix}\text{kelIye}\\ \text{ko}\end{matrix}\right\}$ deta hɛ
"He gives (something) to the boy for going away"

(342) vəh kam kərta hɛ "He is working"
(343) vəh kam kərta hɛ "He is working" =====>

(344) vəh kam kərne $\left\{\begin{matrix}\text{kelIye}\\ \text{ko}\end{matrix}\right\}$ kərta hɛ
"He works just for the activity of it (i.e. he is not interested in the work)"

(345) ləṛka jaega "The boy will go"
(346) ləṛka legega "The boy will be busy" ====>

(347) ləṛka jane ləgega
"The boy will be about to go"

(348) ləṛka jane mẽ ləgega
"The boy will be getting ready to go"

93. T_{ob54}

$$T_n{}^\wedge b \left\{\begin{matrix} v_{t+} \\ \text{de-} \\ \text{pa-} \\ v_{in+} \\ \text{ləg-} \end{matrix}\right\} (A)E \Longrightarrow T_n{}^\wedge \begin{bmatrix} b_1 \\ b_2 \end{bmatrix}_{ii} \begin{bmatrix} \left\{ \left\{\begin{matrix} v_{t+} \\ \text{de-} \\ \text{pa-} \\ v_{in+} \\ \text{ləg-} \end{matrix}\right\} (A) \quad E \right\} \\ \left\{ \begin{bmatrix} \text{de-} \\ \text{pa-} \end{bmatrix}_i \begin{bmatrix} \left\{\begin{matrix} \text{rəh-} \\ \text{cUk-} \\ \text{pa-} \\ \text{sək-} \end{matrix}\right\} \\ \text{rəh-} \end{bmatrix}_i \right\} \end{bmatrix}_{ii}$$

b_1 here refers to the obligatory occurrence of the postpositions kelIye and ko.

Examples:-

(349) vəh mUjhe kəhəne kelIye a rəha hɛ
"He is coming to tell me something"

(350) $\text{vəh mUjhe kam kərne de} \begin{bmatrix} \text{rəha hɛ} \\ \text{cUka hɛ} \\ \text{pata} \\ \text{səkta} \end{bmatrix}_i$

$\text{"He} \begin{bmatrix} \text{is letting} \\ \text{did let} \\ \text{lets} \\ \text{is able to let} \end{bmatrix}_i \text{me do the work}$

(351) vəh jane nəhĩ pa rəha "He is not able to go"

94. T_{ob55}

$$N_{xp} + v_1 \, (v_y) \, T_n \wedge b + \left\{ \begin{matrix} \text{pa-} \\ \text{ləg-} \end{matrix} \right\} \wedge F_1 \quad \text{====>}$$

$$N_{xp} + v_1 \, (v_y) \wedge T_n \wedge b_2 + \left\{ \begin{matrix} \text{pa-} \\ \text{ləg-} \end{matrix} \right\} F_1$$

T_n obligatorily occurs with b_2 with the verbs pa- and ləg- when the subject of v_1 is an N_p noun.

Examples:-

(352) talab mĕ pani nəhĭ bhərne paya
"The water did not fill up the tank"

(353) Uska mən nəhĭ bhərne paya
"His heart did not feel satisfied"

(354) ăgən mĕ pani bhəra rəhne ləga tha (Prem. 54)
"The water remained in the courtyard"

(355) ... jəb prəkarantər se ve hi trUṭIyŏ mĕ gIne jane ləge ..." (M. 11)
"Whendue to a change of opinion about them, they began to be frowned upon ..."

95. T_{ob56}

$$N'_x{}^\wedge b_1 + v_1\ (v_y)\ T_n{}^\wedge b_2\ \ pa\text{-}{}^\wedge T_x \implies$$

$$N'_x{}^\wedge a_1 + v_1\ (v_y){}^\wedge T_n\ \ b_2\ \ pa\text{-}{}^\wedge T_x$$

The subject of $v_1\ (v_y)\ T_n{}^\wedge b_2$ pa- $^\wedge T_x$ obligatorily occurs with a_1.

Examples:-

(356) Usne kam kərne paya ====>
vəh kam kərne paya "He was able to do the work"

The sequences $v{}^\wedge T_n{}^\wedge b_2 \begin{Bmatrix} \text{de-} \\ \text{pa-} \\ \text{ləg-} \end{Bmatrix}$ are usually treated as "compound verbs", and the fact that many more sequences generated by the rule T_{op14} are also quite idiomatic in the same way is ignored in the grammars of the language.

96. T_{op15}

$$N_x + \begin{bmatrix} N_{y1}+N_{y2}+\begin{Bmatrix}\text{mãg-}_2\\ \text{məga}_2\\ \text{bUla-}_2\end{Bmatrix} \\ \text{cəṛh-}\end{bmatrix}_i {}^\wedge T_n{}^\wedge \begin{Bmatrix}\text{kelIye}\\ \text{ko}\end{Bmatrix} + \begin{bmatrix}\text{bhej-}_1\\ \text{dɔṛ-}\end{bmatrix}_i {}^\wedge F_1 \Longrightarrow$$

$$N_x + \begin{bmatrix} N'_{y1}{}^\wedge\text{kedvara} + N_{y2}+\begin{Bmatrix}\text{mãg-}\\ \text{mə̃ga-}\\ \text{bUla-}\end{Bmatrix} \\ \text{cəṛh-}\end{bmatrix}_{ii} + \begin{bmatrix}\text{bhej-}_2\\ \text{dɔṛ-}\end{bmatrix}_{ii} {}^\wedge F_1$$

The subscripts 1 and 2 with the objects and the verbs indicate the respective object verb relationships.

T_{op15} takes care of the above noted sequences generated by the rule T_{op14}. The sequences $\underline{\begin{Bmatrix}\text{mãg-}\\ \text{mə̃ga-}\\ \text{bUla-}\end{Bmatrix}\text{bhej-}}$ "to send for, ask for etc." and $\underline{\text{cəṛh dɔṛ}}$- "to attack" are not usually found listed in Hindi grammars.

Examples:-

(357) mɛ̃ne nɔkər ko pUstək mãgne kelIye bheja hɛ ====>
mɛ̃ne nɔkər kedvara pUstək mãg bheji hɛ
"I have had my servant send for the book"

(358) mɛ̃ne pətr pUstək məgane kelIye bheja hɛ ====>

mɛ̃ne pətr kedvara pUstək məga bheji hɛ
"I have sent for the book by a letter"

(359) mɛ̃ne apko nɔkər ko bUlane kelIye bheja tha ====>

mɛ̃ne apke dvara nɔkər ko bUla bheja tha
"I sent you to call the servant"

(360) cəṛhne kelIye dɔṛe ====> cəṛh dɔṛe

... bəs ḍəṇḍa ləkər cəṛh dɔṛe ɔr dUrUst kər dIya
(A.D. 21)

"... he finally took a stick and ran to give him a beating"

97. T_{op16}

$$\left.\begin{array}{l} S_1\ \ N_x + \left\{\begin{array}{l} v_1\ (v_y)\ (E_1) \\ \quad v_{dl} \qquad b_1 \\ \quad v_{tndl} \\ \quad v_{inn} \end{array}\right) F_1 \\ \\ S_2\ N_x + \left\langle A_1 + \right\rangle v_2\ (v_y)\ ((\wedge A)\ E) \wedge F_1 \end{array}\right\} \Longrightarrow$$

$$N_x + \left\{\begin{array}{l} N_{xan}\ k-\ a_1 \\ N_{xin}(k-\ a_1) \end{array}\right\} + \left\langle \left\{\begin{array}{l} v_1(v_y)(E_1)\wedge T_n \wedge b_1 \\ v_{dl} \wedge T_5\ (\mathrm{ho}'' \wedge X_{ii})\wedge b_2 \\ \left(\left\{\begin{array}{l} v_{dl} \\ v_{tndl} \\ v_{innl} \end{array}\right\}\wedge T_6 \left\{\begin{array}{l} \wedge b_2\ \left(\left\{\begin{array}{l} \mathrm{hi} \\ \mathrm{s\partial m\partial y} \\ \mathrm{v\partial kt} \end{array}\right\}\right) \\ \\ \mathrm{ho}'' \wedge X_{ii} \wedge b_2 \end{array}\right\}\right) \end{array}\right\} + \right\rangle$$

$$v_2\ (v_y)\ ((\wedge A)\ E) \wedge F_1$$

98. T_{ob57}

$$N_{xl} + \left\{\begin{array}{l} N_{xanl} \\ N_{xinl} \end{array}\right\} \Longrightarrow N_{xl}$$

If both S_1 and S_2 of T_{op16} have the same subject, then the subject of S_1 is obligatorily omitted.

Examples:-

(361) mɛ̃ kam kər lũga "I will do the work"
(362) mɛ̃ Iske bɛd jaũga "I will go after this" } ====>

(363) mɛ̃ kam kər lene ke bad jaũga
"I will go after doing the work"

(364) mɛ̃ yəhã bɛṭha hũ "I am (usually) here (lit. I usually sit here)"
(365) ap cĩnta kyõ kərte hɛ̃ "Why do you worry?" } ====>

(366) mere yəhã bɛṭhe (hUe) ap cInta kyõ kərte hɛ̃
"Why do you worry while I am here"

(367) surəj nIkəlta hɛ "The sun rises"
(368) əndhera dur ho jata hɛ "It no longer remains dark" } ====>

(369) surəj (ke) nIkəlte $\begin{bmatrix} \text{hi} \\ \text{səməy} \\ \text{vəkt} \\ \text{hUe} \end{bmatrix}_i$ əndhera dur ho jata hɛ
"It no longer remains dark $\begin{bmatrix} \text{when the sun rises} \\ \text{at the time of sunrise} \\ \text{at the time of sunrise} \\ \text{while the sun rises} \end{bmatrix}_i$

99. T_{op17}

$$S_1 \quad N_{x1} + v_1(v_y)(E_1) \wedge F_1$$

$$S_2 \left[\begin{array}{l} N_{x1} + \left\langle N_y + \right\rangle \left\{\begin{array}{l} \text{cah-} \\ \text{kər-} \\ \left\{\begin{array}{l} \text{jan-} \\ \text{sikh-} \end{array}\right\} \ (E) \end{array}\right\} \wedge F_1 \\ N_x + \left\langle N_{y1} + \right\rangle \ \text{sɪkha-} \ (E) \wedge F_1 \\ L_1 \wedge \text{ko} + \left\langle N_{xp} + \right\rangle \left\{\begin{array}{l} \left\{\begin{array}{l} \text{pəṛ-} \\ \text{mɨl-} \\ \text{a-} \\ P_c + \text{ləg-} \end{array}\right\} \quad (E) \wedge F_1 \\ \text{cah-} \wedge F_x \end{array}\right\} \end{array}\right]_i \quad \Longrightarrow$$

$$\left[\begin{array}{l} N_{x1} + \left\langle v_1(v_y)(E_1) \wedge \begin{bmatrix} \text{PG} \\ T_n \wedge a_2 \end{bmatrix}_{ii} + \right\rangle \\ \\ \begin{bmatrix} N_x + N_{y1} \\ L_1 \ \text{ko} \end{bmatrix}_{iii} + \left\langle v_1(v_y)(E_1) \wedge T_n \wedge a_2 + \right\rangle \end{array}\right.$$

(continued on following page)

$$\left[\begin{array}{l}\left[\begin{array}{l}\left\{\begin{array}{l}\text{cah-}\\ \text{kər-}\end{array}\right\}\\ \left\{\begin{array}{l}\text{cah-}\\ \left\{\begin{array}{l}\text{ja-}\\ \text{sikh}\end{array}\right\}\ (E_y)\end{array}\right\}\end{array}\right]_{ii} {}^\wedge F_1\\ \\ \left[\begin{array}{l}\text{sIkha-}(E_y)\ {}^\wedge F_1\\ \left\{\begin{array}{l}\left\{\begin{array}{l}\text{pəṛ-}\\ \text{mI̤l-}\\ \text{a-}\\ P_c + \text{ləg}\end{array}\right\}(E_y)\ {}^\wedge F_1\\ \text{cah-}\ {}^\wedge F_x\end{array}\right\}\end{array}\right]_{iii}\end{array}\right]_i$$

F_x refers to the endings of the passive cah- "to wish".

Restructions on the cooccurrence of v_y, E_1 and E_y classes and the class membership of E_y-explicators "require further investigation".

The other possible variety of S_2 i.e. $L_1 {}^\wedge \text{ka-} {}^\wedge a_1 + N_{xp} + v_{in} {}^\wedge F$ is not included in the above transformation because it presents no problem.

Examples:-

(370) vəh ata hɛ

(371) vəh [cahta hɛ] "He wishes"
[kərta hɛ] "He does"

===>

(372) vəh [cahta hɛ] "He is about to come"
[kərta hɛ] "He usually comes"

(373) vəh ata hɛ "He comes"

(374) vəh cahta hɛ "He wishes"

===>

(375) vəh ana cahta hɛ "He wants to come"

(376) vəh kam kərta hɛ "He does the work"

(377) [vəh janta hɛ "He knows"
vəh sikhta hɛ "He learns"]$_i$

===>

[(378) vəh kam kərna janta hɛ "He knows how to do the work"

(379) vəh kam kərna sikhta hɛ "He is learning how to do the work]$_i$

(380) vəh ata hɛ

(381) [Usko yəh pəṛta hɛ "He has to ..."
mIlta hɛ "He gets this"
ata hɛ "He knows this"
əccha ləgta hɛ "He likes this"]$_i$

===>

(382) [Usko ana pərta hɛ "He has to come"
mIlta hɛ "He is allowed to come"
ata hɛ "He knows how to come"
əccha ləgta hɛ "He likes to come"]$_i$

(383) vəh ata hɛ "He comes"
(384) Usko yəh cahIye "He wants this" } ====>
(385) Usko ana cahIye "He should come"

A few additional examples are given below:-

(386) vəh kam kər lIya cahta hɛ
"He wants to (is about to) finish the work"

(387) vəh kam kər dIya cahta hɛ
"He is about to do the work (for somebody)"

(388) vəh kam kər dIya kərta hɛ
"He usually does the work (for somebody)"

(389) vəh kam kər lena cahta hɛ
"He wants to finish the work"

(390) vəh kam kər lena janta hɛ
"He knows how to finish the work"

(391) Usne məśin cəla lena sikh lIya
"He has learnt how to run the machine"

100. T_{op18}

L_1^ko + v_1^T_n^a_2 + mIl-^F_1 ====>

L_1^ko + v_1 + mIl-^F_1

Examples:-

(392) bhai ko kəl nəhĩ ana mIla ====>
bhai ko kəl nəhĩ a mIla (Sharma, 90)
"Brother could not come yesterday"

(393) mUjhe pətr nəhĩlIkhna mIlega ====>
mUjhe pətr nəhĩ lIkh mIlega (Sharma, 90)
"I shall not be able to write the letter"

The sequence v_1^T_n^a_2 + mIl- is not a possible verb sequence in some dialects of Hindi. Therefore, T_{op18} should be treated as an obligatory transformation for those dialects.

101. T_{op19}

$$\left.\begin{array}{l} S_1 \,^\wedge N_{x1} + v_1(v_y)\,^\wedge F_1 \\ S_2 \;\; N_{x1} + \langle A_1 + \rangle \;\; v_2(v_y)((^\wedge A)E)\,^\wedge F_1 \end{array}\right\} \Longrightarrow$$

$$N_{x1} + \langle v_1(v_y)\,^\wedge \text{kər} + \rangle \; v_2(v_y) \; ((^\wedge A)E)\,^\wedge F_1$$

This rule generates all the possible $v_1\,^\wedge$ kər v_2 sequences.

Examples:-

(394) vəh aya "He came"
(395) Usne khaya "He ate" ====>

(396) Usne akər khaya "He ate after coming"

Following instances (as given by Sharma, 81) of X^ kər (X here means the elements occurring with -kər in the undernoted examples) will not be dealt with here because they involve ellipses of various kinds:-

(397) bəhUt kərke "in all probability"
(398) vIśeś kərke "especially"
(399) ek ek kərke "one by one"
(400) mɛ̃ne Use bhai kərke mana "I regarded him as (my) brother"

(401) səvere se lekər śam tək "from dawn till dusk"

(402) rəŋk se lekər raja tək "from the pauper to the king"

The sequences $\begin{Bmatrix}\text{le jakər}\\ \text{le akər}\end{Bmatrix} + v_2$ are deliberately excluded from the rule for the reasons mentioned in the Introduction.

102. T_{op20}

$$v_1{}^\wedge\,\text{kər}\ v_2\ (E_1)^\wedge F_1 \quad \texttt{====>} \quad v_1\ v_2{}^\wedge F_1$$

Examples:-

(403) vəh vəhã akər ţhəhər gəya ====>
vəh vəhã a ţhəhəra "He came and stayed there"

Ellipsis of the conjunctive participle marker -kər is quite frequent in the language. Additional examples are given in Appendix II.

Some individual sequences le Ur- "to escape with something", cəl bəs- "to expire", lIkh mar- "to write nonsense" etc. have become quite idiomatic. However, the examples in Appendix II sufficiently demonstrate that v_1 v_2-sequences (including some individual idioms in this class) are grammatically quite different from v E or E_x v sequences.

APPENDIX I

The following examples of $L_2\ b_1 + L_1\ b_1 + N_p + \left\{\begin{matrix}V_{in}\\ ho_2\end{matrix}\right\}$ and $L_1{}^\wedge b_1 + N_p + V_t$ are arrayed only to the extent of $L_1{}^\wedge b_1$, and their glosses in English exclude any reference to $L_2{}^\wedge b_1$ or to $L_1{}^\wedge b_1$ unless necessary for an unambiguous translation. Most of the examples have been picked up from various written texts,(though the sources are not mentioned here). A few have been added by the author to give a complete range of possibilities of combinations of various postpositions, even though such combinations are relatively rare.

$$(L_2 +)\ L_1{}^\wedge ko + N_p + \left\{\begin{matrix}\left\{\begin{matrix}V_{in}\\ ho_2\end{matrix}\right\}\\ V_t\end{matrix}\right\}$$

L_2 kedvara	L_1 ko avaj pəŗ-	"to be called'
	L_1 ko Iśara kər-	"to beckon"
L_2 kedvara	L_1 ko Iśara ho-	"to be beckoned"
L_2 se	L_1 ko Ulţi ho-	"to vomit"
L_2 se	L_1 ko gərbh ţhəhər-	"to be pregnant"
L_2 se	L_1 ko gərbh rəh-	"to be pregnant"
L_2 se ka	L_1 ko gərbh ho-	"to become pregnant"
	L_1 ko galIyã nIkal-	"to call names"
L_2 se	L_1 ko galIyã pəŗ-	"to be scolded"
L_2 se	L_1 ko galIyã mIl-	"to be scolded"
L_2 se	L_1 ko cəkkər a ja-	"to be dizzy"
L_2 kedvara	L_1 ko coţ ləg-	"to get hurt"
L_2 se	L_1 ko chala pəŗ-	"to blister"
L_2 se	L_1 ko chut ləg-	"to be contaminated"

L_2 se	L_1 ko jute $\begin{Bmatrix}\text{pəṛ-}\\ \text{ləg-}\end{Bmatrix}$	"to be shoe-beaten"
L_2 se	L_1 ko jhəpki a-	"to doze"
	L_1 ko ṭhokər mar-	"to kick"
L_2 se	L_1 ko ṭhokər ləg-	"to stumble, to be hurt"
	L_1 ko tIlək ləga-	"to smear the forehead with a sacred mark--tIlək"
L_2 se	L_1 ko trIpti ho-	"to feel satisfied"
L_2 se	L_1 ko dUkkh ho-	"to feel unhappy"
L_2 se	L_1 ko dUkkh pəhŨc-	"to be miserable"
	L_1 ko dIyasəlai ləga-	"to set fire to (something)"
L_2 se	L_1 ko dhəkka ləg-	"to be hurt"
L_2 se	L_1 ko nIścəy a-	"to be convinced"
L_2 kedvara	L_1 ko pUkar ləg-	"to be called"
	L_1 ko pUkar ləga-	"to call"
L_2 se	L_1 ko pyas ləg-	"to feel thirsty"
L_2 se	L_1 bUkhar rəh-	"to have fever constantly"
L_2 se	L_1 ko bUkhar ho-	"to have fever"
L_2 se	L_1 ko bhukh ləg-	"to feel hungry"
L_2 se	L_1 ko mar pəṛ-	"to get a beating"
L_2 se	L_1 ko murcha a-	"to faint, swoon"
L_2 se	L_1 ko ləjja a-	"to (begin to) feel ashamed"
L_2 se	L_1 ko səntoś ho-	"to feel satisfied"
L_2 se	L_1 ko səməjh a-	"to understand"
L_2 se	L_1 ko hoś a-	"to recover consciousness"

$$(L_2 +)\ L_1{}^\wedge \text{mĕ} + N_p + \left\{\begin{matrix}\left\{\begin{matrix}V_{in}\\ ho_2\end{matrix}\right\}\\ V_t\end{matrix}\right\}$$

	L_1 mĕ əŗəŋga ḍal-	"to obstruct"
L_2 kedvara	L_1 mĕ əŗəŋga pəŗ-	"to be obstructed"
L_2 se	L_1 mĕ əŗcən a-	"to be held up"
	L_1 mĕ əŗcən ḍal-	"to hold up"
L_2 se	L_1 mĕ əŗcən pəŗ-	"to be held up"
L_2 ko	L_1 mĕ əŗcən ho-	"to face obstacles"
	L_1 mĕ ăkhĕ ḍal-	
(e.g.	ăkhŏ mĕ ăkhĕ ḍal-	"to look into each other's eyes")
L_2 ki	L_1 mĕ jImmedari ho-	"to be responsible for something"
L_2 ki	L_1 mĕ ţăg əŗ-	"to butt in"
	L_1 mĕ ţăg əŗa-	"to create obstacles"
	L_1 mĕ ḍUbki ləga-	"to dive"
	L_1 mĕ tel ḍal-	
(e.g.,	kan mĕ tel ḍal- "to (deliberately) i nore something"; also jəlti ag mĕ tel ḍal- "to aggrevate, to add fuel to the fire")	
	L_1 mĕ der kər-	"to delay"
L_2 ko	L_1 mĕ der ləg-	"to be delayed"
L_2 ko	L_1 mĕ der ho-	"to be late"
L_2 ka	$L_1 \left\{\begin{matrix}\text{mĕ}\\ \text{pər}\end{matrix}\right\}$ dhyan rəh-	"to be attentive, interested in, to remember"
	L_1 mĕ vIləmb kər-	"to delay"
L_2 ko	L_1 mĕ vIləmb ho-	"to be delayed"

$$(L_2{}^\wedge b_1 +)\ L_1\ \text{se} + N_p + \left\{\begin{matrix}\left\{\begin{matrix}V_{in}\\ ho_2\end{matrix}\right\}\\ V_2\end{matrix}\right\}$$

	L_1 se əphsos kər-	"to regret, console"
L_2 ki	L_1 se ăkh ləŗ-	"to fall in love"

	L_1 se ãlj ləṛa-	"to cast amorous glances"
	L_1 se ãkh mIla-	"to look into someon's eyes"
	L_1 se agrəh kər-	"to press someone"
	L_1 se kəndha bhIṛa-	"to stand shoulder to shoulder with someone"
	L_1 se kam nIkal-	"to have one's purpose served, to manage"
L_2 ko	L_1 se kam $\left\{\begin{matrix}\text{pəṛ-}\\ \text{ho-}\end{matrix}\right\}$	"to need someone's help" "to have business with someone"
	L_1 se gərəj rəkh-	"to mind one's own business"
L_2 ko	L_1 se gərəj rəh- L_1 $\begin{matrix}\text{se}\\ \text{ki}\end{matrix}$ gərəj ho-	"to be in need of someone's help"
	L_1 se gUjər kər-	"to manage"
L_2 ka	L_1 se gUjər ho-	"to live, to obtain one's livelihood, to be tolerated"
	L_1 se ghrIṇa kər-	"to hate"
L_2 ko	L_1 se ghrIṇa ho-	"to hate"
	L_1 $\left\{\begin{matrix}\text{ko}\\ \text{se}\end{matrix}\right\}$ cheṛchaṛ kər-	"to tease"
L_2 ki	L_1 se cheṛchaṛ ho-	"to have an altercation, to have an affair"
	L_1 se jəbərdəsti kər-	"to force"
L_2 se	L_1 se jəbərdəsti ho-	"to be unfair to someone"
	L_1 se janpəhcan kər-	"to acquaint oneself with"
	L_1 se janpəhcan bəṛha-	"to know $\left\{\begin{matrix}\text{one}\\ \text{something}\end{matrix}\right\}$ better"
	L_1 se janpəhcan rəkh-	"to maintain relations"
	L_1 se dUśməni kər-	"to hate someone"
L_2 ko	L_1 se dveś ho-	"to resent"
	L_1 se dhokkha kər-	"to cheat someone"
	L_1 se picha chUṛa-	"to get rid of someone"
L_2 ka	L_1 se picha chuṭ-	"to be rid of"

	L_1 se prem kər-	"to love"
L_2 ko	L_1 se prem ho-	"to fall in love"
L_2 ka	L_1 se prem ho-	
L_2 ka	L_1 se phɛsəla ho-	"to have matters come to a head"
	L_1 se batcit kər-	"to talk"
L_2 ki	L_1 se batcit ho-	"to have a talk"
	L_1 se bolcal kər-	"to enter into conversation"
	L_1 se bolcal rəkh-	"to be on good terms"
L_2 ka	L_1 se bolcal ho-	"to be reconciled with"
L_2 ko	L_1 se mətləb pəṛ-	"to have something with someone"
L_2 ko	L_1 se mətləb rəh-	"to have an axe to grind with someone"
L_2 ko	L_1 se mətləb ho-	"to be concerned with someone somebody
	L_1 se marpiṭ kər-	"to fight"
L_2 ki	L_1 se marpiṭ ho-	"to come to blows"
L_2 ka	L_1 se mŨh mUṛ-	"to have one's face averted, to lose interest"
	L_1 se mŨh moṛ-	"to avert one's face"
	L_1 se mUhəbbət kər-	"to love"
L_2 $\begin{Bmatrix}\text{ki}\\ \text{ko}\end{Bmatrix}$	L_1 se mUhəbbət ho-	"to be in love"
L_2 ka	L_1 se mel bəṛh-	"to become intimate"
	L_1 se meljol kər-	"to mix with someone"
	L_1 se meljol bəṛha-	"to promote friendship"
	L_1 se meljol rəkh-	"to maintain good relations"
L_2 ka	L_1 se meljol ho-	"to be friendly, to be reconciled"
	L_1 se ləṛai kər-	"to quarrel"
L_2 ki	L_1 se ləṛai ho-	
	L_1 se lenden kər-	"to transact, to be on good terms"
L_2 $\begin{Bmatrix}\text{ka}\\ \text{ko}\end{Bmatrix}$	L_1 se vasta pəṛ-	"to have to do with someone"

	L se hathapai kər-	"to come to blows"
L ki	l se hathapai ho-	

$$(L_2{}^\wedge b_1 +)\ L_1\ pər + N_p + \left\{ \begin{matrix} \left\{ \begin{matrix} V_{in} \\ ho_2 \end{matrix} \right\} \\ V_t \end{matrix} \right\}$$

	L_1 pər əməl kər-	"to act upon"
L_2 kedvara	L_1 pər əməl ho-	
	L_1 pər ədhikar kər-	"to acquire possession"
L_2 ka	L_1 pər ədhikar jəma-	"to establish one's right"
	L_1 pər əadhikar jəma-	"to establish control"
	L_1 pər ədhikar bəta-	"to claim rights"
	L_1 pər akrəmaṇ kər-	"to attack"
L_2 kedvara	L_1 pər akrəmaṇ ho-	"to be attacked"
L_2 kedvara	L_1 pər akśep ho-	"to disparage"
L_2 se	L_1 pər aphət a-	"to be in trouble"
	L_1 pər avajẽ kəs-	"to mark or pass remarks about someone"
	L_1 pər Iljam thop-	"to accuse"
L_2 ko	l_1 pər krodh a-	"to become angry"
L_2 ka	L_1 pər gUssa Utər-	"to take out (anger) on someone"
	L_1 pər gUssa Utar-	"to release one's anger on someone"
	L_1 pər gUssa nIkal-	"to take out (anger) on someone"
	L_1 pər ghera ḍal-	"to besiege"
L_2 ka	L_1 pər ghera pəṛ-	"to be besieged"
L_2 kedvara	L_1 pər ghUṛki pəṛ-	"to be scolded"
	L_1 pər coṭẽ kər-	"to hit some $\left\{ \begin{matrix} \text{one} \\ \text{thing} \end{matrix} \right\}$ repeatedly
L_2 kedvara	L_1 pər coṭẽ ho-	"to be hit repeatedly"
	L_1 pər jor ḍal-	"to exert pressure"
	L_1 pər ḍore ḍal-	"to make passes at someone"

L_2 ko	L_1 pər tərəs a-	"to pity"
	L_1 pər tərəs kər-	
	L_1 pər tərəs kha-	
L_2 ko	L_1 pər dəya a-	"to soften towards someone"
	L_1 pər dəya kər-	"to be kind to someone"
L_2 ka	L_1 pər dIl a-	"to set one's heart upon something"
L_2 kedvara	L_1 pər drIśṭipat ho-	"to glance"
	L_1 pər drIśṭipat kər-	
	L_1 pər nImək chIṛək-	"to aggrevate"
L_2 se	L_1 pər nIśan pəṛ-	"to receive an imprint"
	L_1 $\left\{\begin{matrix}\text{pər}\\ \text{ko}\end{matrix}\right\}$ nIśan ləga-	"to mark"
	L_1 pər nIśana ləga-	"to aim at"
	L_1 pər pətthər rəkh-	
	(e.g. chati pər pətthər rəkh	"to be under duress, to suffer")
	L_1 pər məntr phūk-	"to cast a spell"
	L_1 pər mUkəddəma kər-	"to file a lawsuit"
L_2 kedvara	L_1 pər mUkəddəma ho-	"to be involved in a lawsuit"
	L_1 pər śasən kər-	"to reign"
	L_1 pər səvari kər-	"to mount (astride)"
L_2 ka	L_1 pər hək ho-	"to have a right"
L_2 ka	L_1 pər hath Uṭh-	"to lift one's arm"
	L_1 pər hath Uṭha-	

$$(L_2\hat{}\,bi\ +)\ L_1\ k\text{-}\ a_1 + N_p + \left\{\begin{matrix}\left\{\begin{matrix}V_{in}\\ ho\end{matrix}\right\}\\ V_t\end{matrix}\right\}$$

	L_1 ka ədəb kər-	"to show respect"
L_2 kedvara	L_1 ka ədəb ho-	"to enjoy respect"
	L_1 ka ədhyəyən kər-	"to study"

	L_1 ka əbhinəy kər-	"to cut"
	L_1 ka əbhyas kər-	"to practice"
	L_1 ka ənumodən kər-	"to second"
	L_1 ka ənuman kər-	"to guess"
	L_1 ka ənuman ləga-	"to guess"
	L_1 ka ənubhav kər-	"to feel"
	L_1 ka ənt kər-	"to finish off (kill)"
	L_1 ki ãkhẽ khUl-	"to have one's eyes opened"
L_2 se	L_1 ki ãkh phuṭ-	"to be blind"
	L_1 ki ãkhẽ phoṛ-	"to blind someone"
	L_1 ki ãkhẽ bhər a-	"to have the eyes fill (with tears)"
L_2 se	L_1 ki ãkh ləg-	"to fall asleep"
L_2 ko	L_1 ki adət pəṛ-	"to get into a habit"
	L_1 ka adər kər-	"to show respect"
	L_1 ka anənd Uṭha-	"to relish"
	L_1 ka anənd Uṛa-	"to enjoy something freely"
L_2 ko	L_1 ki Intjar {rəh- ho-}	"to wait"
	L_1 ka Intjam kər-	"to manage or run (something)"
	L_1 ka Upbhog kər-	"to enjoy something"
L_2 se	L_1 ka kəṇṭh rŨdh-	"to become choked up with emotion"
	L_1 ka kəcumər nIkal-	"to beat to a pulp"
L_2 se	L_1 ka kəleja dhək(se) ho-	"to be stunned"
	L_1 ki kəlpəna kər-	"to imagine"
	L_1 ki kəsəm kha-	"to take an oath"
L_2 se	L_1 ka kəm cəl-	"to manage (with a substitute)"
	L_1 ki khəbər le-	"to teach someone a lesson"
L_2 ko	L_1 ki khəbər {rəh- ho-}	"to be informed of" "to be aware of"
	L_1 ki khUśaməd kər-	"to flatter someone"
	L_1 ka khun kər-	"to decimate someone"

L_2 ko	$L_1 \left\{\begin{matrix}\text{ki}\\\text{se}\end{matrix}\right\}$ gərəj $\left\{\begin{matrix}\text{pəŗ-}\\\text{bən-}\end{matrix}\right\}$	"to be hard up (for something)"
	L_1 ki $\left\{\begin{matrix}\text{gali}\\\text{kəsəm}\end{matrix}\right\}$	"to take abuse"
	L_1 ki gUlami kər-	"to wait upon, serve someone"
L_2 kedvara	L_1 ki gUlami ho-	"to slave for someone"
L_2 kedvara	L_1 ka grəhəņ ho-	"to accept something"
	L_1 ke cəkkər kaţ-	"to hover around"
L_2 ko	L_1 ki caţ pəŗ-	"to get the habit of something"
	L_1 ki cal kər-	"to stake, wager"
	L_1 ki cirphaŗ kər-	"to tear to pieces"
	L_1 ka cUnav kər-	"to elect"
	L_1 ka ceśţa kər-	"to try to do something"
	L_1 ki chan bin kər-	"to scrutinize"
	L_1 ki chuţ de-	"to give a free hand"
L_2 ko	L_1 ki chuţ mIl-	"to be given a free hand"
L_2 se	L_1 ki jan nIkəl-	"to be scared out of one's wits"
	L_1 ki jan le-	"to murder"
	L_1 ki jId pəkəŗ-	"to remain adamant"
	L_1 ki ḑĩg $\left\{\begin{matrix}\text{mar-}\\\text{hãk-}\end{matrix}\right\}$	"to boast about something"
L_2 se	L_1 ka ḑhol pIţ-	"to be a stooge"
	L_1 ka ḑhol piţ-	"to capitalize on someone"
L_2 ko	L_1 ki təlaś rəh-	"to look for, to be in search of"
	L_1 ke tare toŗ-	"to accomplish the impossible"
	L_1 ki thah le-	"to explore (avaluate) someone's mind"
	L_1 ki dad le-	"to praise someone"
	L_1 kə dava kər-	"to claim something"
L_2 se	L_1 ka dIl ţuţ-	"to be heart-broken"
	L_1 ka dIl rəkh-	"to be considerate"
L_2 ko	L_1 ka dUkkh ho-	"to be unhappy"
	L_1 ki dekh bhal kər-	"to look after"

	L_1 ko dhUlai kər-	"to wash (clothes)"
L_2 ko	L_1 ka dhokha {ho- / ləg-}	"to be mistaken"
L_2 ko	L_1 ka dhyan a-	"to think of someone"
	L_1 ka nəmək kha-	"to have benefited from someone and therefore owe him some loyalty"
L_2 se	L_1 ki nak kəṭ-	"to acquire a bad name, to lose respect"
L_2 ko	L_1 ka nIścəy a-	"to feel satisfied, convinced"
	L_1 ki nīv ḍal-	"to lay the foundation of ..."
L_2 ko	L_1 ki nɔbət aja-	"to come to such a condition"
L_2 ko	L_1 ka pəta ləg-	"to come to know about someone"
	L_1 ka pəerihas kər-	"to make fun of someone"
L_2 se	L_1 ka peṭ bhər-	"to offer excuses"
L_2 ko	L_1 ki phIkər ho-	"to worry about someone"
	L_1 ka phɛsəla kər-	"to decide"
	L_1 ki bərabəri kər-	"to claim equality with someone" "to be a match for someone"
	L_1 ki bat kaṭ-	"to interrupt"
	L_1 ka bUra hal kər-	"to cause misery"
L_2 se	L_1 ka bUra hal ho-	"to be miserable"
	L_1 ka bojh Uṭha-	"to shoulder responsibility"
L_2 se	L_1 ki bhul ho-	"to err"
	L_1 {ka / mẽ} bhrəməṇ kər-	"To travel"
L_2 ko	L_1 ka məja a-	"to enjoy"
L_2 ko	L_1 ki yad a-	"to remember"
L_2 ko	L_1 ki yad rəh-	
L_2 ko	L_1 ki yad ho-	"to memorize"
	L_1 ka rəŋg ḍhəŋg dekh-	"to measure up someone"
	L_1 ka a_1 {rah / rasta}	"to wait for someone"

	L_1 ki rah le-	"to go one's way"
	L_1 ka rup dhər-	"to assume someone's form"
L_2 ka	L_1 ka vIcar ho-	"to have a mind of something"
	L_1 ki sãs le-	"to heave a sigh of relief"
	L_1 ki sUdh le-	"to enquire about"
L_2 ko	L_1 ki həva ləg-	"to change (with time)"
	L_1 ka həvala de-	"to refer to"
	L_1 ki hoś Uṛ-	"to be horrified"

$$(L_2{}^\wedge b_1\ +)\ L_1\ \text{kelIye} + N_p + \left\{\begin{matrix}\left\{\begin{matrix}V_{in}\\ ho_2\end{matrix}\right\}\\ V_t\end{matrix}\right\}$$

L_2 ki	L_1 kelIye ãkhẽ bIch- L_1 kelIye ãkhẽ bIcha-	"to show extreme respect"
	L_1 kelIye Intjam kər-	"to arrange for"
	L_1 kelIye kUrbani de-	"to sacrifice"
	L_1 kelIye kśəma cah-	"to ask forgiveness for something"
	L_1 kelIye jan de-	"to sacrifice one's life"
L_2 ko	L_1 kelIye pɛsa mIl-	"to be paid for"
L_2 kedvara	L_1 kelIye Intjam ho-	"to have arrangements made"

A Study in the Analysis of the Hindi Verb.

Appendix II

v((A)E) - sequences generated by rules 61-64

(1) ksəṇ bhərmẽ Unke mən mẽ bhavõ ka typhan Uṭh aya (A.D. 349)

(2) ... ɔr hem vəhã se Uṭh aye (Than. 133)

(3) səntanotpətti ke səməy to Unka səməst ənurag hi Uməṛ ata hɛ (N.D. 113)

(4) eka ek ray saheb kəməre mẽ ghUs aye (A.D. 310)

(5) kəbhi kəbhi pacən-krIya mẽ vIghn pəṛ jata, kəbhi jvər cəṛh ata (Man. 7, 137)

(6) cãdəni khub chIṭək ayi (D.P. 2, 13)

(7) jivən ki jIn pəristhItIyõ ko həm piche choṛ aye hɛ̃ (M. 84)

(8) mɛ̃ na jane kəhã kəhã apko ḍhũḍh ai (Than., 28)

(9) jəb Use ye rUpəye bhɛrəv ki pətni sUbhagi dvara mIlte hɛ̃, to vəh Unhẽ phIr bhɛrəv ko de ata hɛ (N.D. 82)

(10) ḍraIvər ko bhi dekh aũ, kəhĩ koi hath-pɛr na ṭuṭ gəya ho gəribka (Sud. 57)

(11) pəhle jakər kIsi gəṛhe mẽ mŨh dho ao, təb dam lena (Man. 7, 161)

(12) vəh ek hi bar əpne Ucc adərsõ se nice Utərta hɛ, jəb nayək ram ke kəhne se jel ki divar phãdkər nIkəl ata hɛ (N.D. 81)

(13) phərhət mIyã! tUm Idhər nIkəl ao mere pas (Than. 62)

(14) gãv pəhŨcte hi mɛ̃ne dekha Unke pɛrõ mẽ bəṛe bəṛe phəphole pəṛ aye hɛ̃ (D.P. 104)

(15) Unki Iccha rəhti hε ki jo prətIsţha pəhle se bən ai hε, vəh Unke jivən kal tək bəni rəhe (N.D. 61)

(16) ... əyogy se əyogy pUrUś ka ənugəmən kərne ko prəstUt pUtri ko dekhkər kIska hrIdəy na bhər avega (M. 156)

(17) sUbhagi bhεrəv ki stri thi, jo Uske dvara sətaye jane pər ghər se bhag ai thi (N.D. 73)

(18) khala --- əpni bIpət to səbke age ro ai (Man. 7, 154)

(19) vəh ro aya hε (Sharma, 87)

(20) bhukh khub ləg ai thi (D.P. 24)

(21) bajar se sɔda lene mẽ əksər jati hũ, əb jəb jaũgi to tUmhare bəccõ ki bhi khəbər le aũgi (Man. 7, 195)

(22) Usi səməy ənayas hi gobər bhi lɔţ aya (N.D. 135)

(23) sUmən ne har to le lIya pər dusəre hi dIn Use pədmsĨh ji ko lɔţa ai (N.D. 25)

(24) Uske əntεkərəņ mẽ ek nIrməl vIsUdh bhavpurņ bhəy ka Udəy ho aya (Man. 7, 137)

(25) bheŗIye ko hãkhũkkər gəŗərIye ki stri pyasi ho ai (D.P. 35)

(26) ... yəhã tək ki nak ka cəməŗa nIkəlne ləga ɔr phUnsIyã bhi ho aĩ (S. 35)

(27) kya məjal ki kIsi səməy jəra bhi thəkan ya Udasi Uske cehre pər nəjər to a jay (Than. 23)

(28) ətev mIrja sahəb ... Us səməy tək pUḑḑIŋg ki tariph kərte rəhe, jəb tək kɔphi na a gəyi (Than. 49)

(29) ... ki həmara nai hona Uchəl jayega (Than. 142)

(30) sUdhindr ɔr ek roţi khakər Uţh gəye (A.D. 89)

(31) rəəna bhi cIntIt ho gəyĩ ɔr həm śərm se Uŗ gəye (Than. 168)

(32) kIsi ke sIr pər varnIś ki śiśi Uləṭ jati hɛ, kIsi ki daṛhi dIyasəlai se jəl Uṭhti hɛ (N.D. 34)

(33) syar bhi kəbhi phe kər jata tha (D.P., 2, 13)

(34) təb tək mədhusudən ɔr sUdhindr bəhUt si Idhər Udhər ki batẽ kər gəye (A.D. 287)

(35) yəhã tək akrəməṇ kelIye dəpəṭte hUe suər ko chəlãg markər kud phãd jane kelIye tɛyar (D.P. 96)

(36) Unka rəhəsy khUl gəya (N.D. 23)

(37) əpne caca prəbha śəŋkar se svarthvəś vIrodh kərne mẽ gyan śəŋkar pəṭhəkõ ki nIgah mẽ gIr jate hɛ̃ (N.D. 59)

(38) gUjər ja --- "to expire, pass away", also "to pass by, go away etc."

(39) prətinIdhi patrõ ke rəhne se Upənyas ka akərśəṇ ghəṭ jata hɛ (N.D. 65)

(40) Is ɔrət ko goli markər suli pər cəṛh jaũga (Than. 186)

(41) Unhẽ ḍər hɛ ki kəhĩ logõ ko Unki əsəl jati ka pəta na cəl jay (Than. 6)

(42) kəbhi kəbhi bəṛi dur ki cal cəl jate hɛ̃ (Than. 68)

(43) pər age kya kIya jay, Iski cərca khub jorõ cəl gəyi (A.D. 292)

(44) məgər yəh jIkr chIṛ gəya hɛ (Than. 197)

(45) ve seva-kary mẽ jUṭ gəye (N.D. 49)

(46) ... vəh ... ghər ke kam mẽ jUṭ jatĩ (A.D. 72)

(47) mUsəlman ɔr hIndu donõ hi Uske tyag ke səmmUkh jhUk jate hɛ̃ (N.D. 100)

(48) ap nIhayət khub surti se ṭal jate hɛ̃ (Than. 179)

(49) vəh phIr gobər pathəne ləgi, pər Upəle ṭuṭ ṭuṭ jate the (Prem. 119)

(50) səmItivale yəkin nəhĩ kərẽge ki vəkil sahəb pəkka səva
pãc ser ḍal gəye (D.P. 5)

(51) ətɛ mɛ̃ əkela ḍhũk gəya (S. 97)

(52) dIn bhər dərvaje pər jhãkəne ko tərəs jatĩ (Prem. 150)

(53) vəhi khəlasi bic mẽ Unhẽ dekh jata tha (A.D. 152)

(54) ḍər tha ki kəhĩ kIsi badśahi mUlajIm ki nIgəh na pəṛ
jay jo begar mẽ pəkəṛ jãy (Prem. 155)

(55) tẽdua gIrta pəṛta jəŋgəl ki rah pəkəṛ gəya (D.P. 53)

(56) ... ɔr əpne Ini gUṇo ke karəṇ vəh gyan śəŋkər ke jal
mẽ pəṛ jati hɛ (N.D. 60)

(57) Iske pəścat kəhani pərisəmapti pər pəhŨc jati hɛ
(N.D. 123)

(58) ... ɔr Unki nəvabi ka bhaṇḍa cɔrahe mẽ na phuṭ jay
(Than. 6)

(59) Isi karəṇ Uske səmbəndh mẽ ənek prəkar ke bhrəm phɛl
jate hɛ̃ (N.D. 81)

(60) vəh pəṛh lIkhkər hośyar bən jata hɛ (N.D. 37)

(61) rUk rUkkər pani bərəs jata tha (S. 175)

(62) ... prem cəndji Is Upənyas mẽ thoṛa bəhək jate hɛ̃
(N.D. 110)

(63) ve sUdha ke samne jakər dhərti pər bɛṭh gəye (A.D. 335)

(64) man sĨh ne kəha, tUm pəhəle bol gəĩ (Kac. 153)

(65) ṭIṭəhəri bic bic mẽ bol jati thi (D.P. 119)
(66) pətokhIyã ɔr ṭIṭəhərIyã bol bol jati thĩ (D.P. 61)
(67) marg mẽ bhəṭək gəya (N.D. 95)
(68) sevasədən ki bhãti hi premaśrəm ka Uttərardh bhi ek or
sUdharõ ke bahUly se ɔr dusəri or mrItyu ɔr atm hətyaõ
ke adhIky se bhər gəya hɛ (N.D. 66)

(69) əb əcanək pani rok dIye jane se gãv bhər mẽ khəlbəli
məc gəyi (N.D. 50)

(70) ɔr bhai ki jaydad bhi Unhẽ hi mIl jaygi (N.D. 48)

(71) cahe kəbhi kIsi svərṇyUg mẽ bUddh se əmbpali ko kərUṇa ki bhikh mIl gəi ho (M. 98)

(72) sophIya ki vəh dharəṇa ho gəi thi ki vInəy jənəta kə pəkś choṛkər ədhikarIyõ se mIl gəya hɛ ... (N.D. 71)

(73) əb Use jivən mẽ koi akərśəṇ na rəh gəya tha (N.D. 76)

(74) ... yədyəpi bic bic mẽ ɛsa prətit hota hɛ ki Inmẽ se ek kəthanək cəlte cəlte rUk jata hɛ (N.D. 57)

(75) gayətri nɛtIkta ke gUṇ ko kItna məhətv deti hɛ, Iska pəricəy Is bat se ləg jata hɛ ki ... (N.D. 60)

(76) vastəv mẽ əccha həthIyar vəh hɛ jo əpne hath ko ləg jay (D.P. 2, 63)

(77) ve məhəntji ɔr sərkar se ləgan kelIye ləṛ gəye (N.
(N.D. 106)

(78) ɔr ənt mẽ sari jaydad gyan śəŋkər kə pUtr maya śəŋkər ko lIkh jate hɛ̃ (N.D. 63)

(79) ve khub jorõ se pUtr se lIpəṭ gəye (A.D. 311)

(80) ... prem cənd ji sari kətha ko sUdharvad ki or le jate hɛ̃ (N.D. 31)

(81) tisəre betəva nədi ke par kərne mẽ jhəpki le gəye
(D.P. 2)

(82) təśriph le jãy ap donõ (Than. 200)

(83) ve cahte the ki jativalõ ke vIrodh ɔr śrəddha se ubkər prem śəŋkər phIr əmerIka lɔṭ jãy (N.D. 48)

(84) In batõ pər admi hə̃s jata hɛ (Than. 66)

(85) Upənyas kɛ Uttərardh mẽ prədhan patri śanta ho gəi hɛ (N.D. 32)

(86) səhəsa ek sadhu se Unki bhẽṭ ho gəi (N.D. 27)

(87) Is əvsər gyan śəŋkər ɔr ray bəhadUr mẽ kəha sUni ho gəi (N.D. 53)

(88) raja sahəb ke ətyacar se jəb prəja ub Uţhti hɛ, təb vəh vIdroh tək kərne pər tɛyar ho jati hɛ (N.D. 101)

(89) raja sahəb bhəy ɔr aśə̣ŋka se kãp U̇ţhe (N.D. 97)

(90) vəh ga Uţha (Sharma, 88)

(91) kədacIt Uski vIvəśta ne Usko bə̣l dIya ɔr Uski nIśţha jag Ubhi (N.D. 36)

(92) Un Upənyasõ mẽ prem cənd ji ka sUdhar səmbəndhi vad jhələk bhi Uţhta hɛ (N.D. 151)

(93) əpne hi keś khĩcane ləgta tha ɔr kəpəŗe phaŗ Uţhta tha (Kac. 144)

(94) ... krodh mẽ səbhi pəśu mŨh se jhag phẽk Uţhte hɛ̃ (D.P. 2, 9)

(95) pəhŨcte pəhŨcte mare jaŗe ke dãt bəj Uţhe (S. 26)

(96) mUjh ko ram bhəjən əccha ləg Uţha hɛ (Kac. 137)

(97) ləgan pər bɛţhe hUe śIkari pəreśan ho Uţhte hɛ̃ (D.P. 38)

(98) mənţolepUri ko məhənt ke dhɛry pər aścəry ho ho Uţhta tha (Kac. 144)

(99) sUdhindr khaţ se Utərkər nice a bɛţhe (A.D. 164)

(100) pəttəl choŗkər həm log nice Uţh bɛţhe (D.P. 2, 11)

(101) sUdhindr ne ... kəha --- pItaji! savdhan! koi ənərth na kər bɛţhna (A.D. 64)

(102) ... pər vəh ɛse prətyek əvsər ko kho bɛţhta hɛ (N.D. 126)

(103) tẽdua sadharəņ tɔr pər mənUśy pər həmla nəhĩ kərta pərəntu dəbe pãv cəŗh bhi bɛţhta hɛ (D.P. 63)

(104) bəṛe bəṛe gUru ghəṇṭal bhi ... əpne pUrane papõ ko
choṛ bɛṭhte hɛ̃ (N.D. 66)

(105) ap əpne jəvab se khUd ḍaku bən bɛṭhe (D.P. 18)

(106) kəbhi sina pərona le bɛṭhti hɛ (Sud. 35)

(107) sUdha chIṭəkkər dur ho bɛṭhti hɛ (A.D. 136)

(108) həm acanək Idhər a pəṛe (A.D. 153)

(109) Is ghəṭəna se gyən śəŋkər ka krodh Ubəl pəṛa (N.D. 50)

(110) gəjadhər sUmən ke pɛrõ pər gIr pəṛe ɔr əpne əpradh ki
kśəma mãgne ləge (N.D. 28)

(111) ... əvsər mIlte hi khetõ mẽ ghUs pəṛte hɛ̃ (D.P. 21)

(112) ... pIta əsəhay səntan ko choṛkər yUddh mẽ praṇ dene
cəl pəṛta hɛ (M. 26)

(113) ghayəl ləkəṛ bhəgga bhərkõ ke bic se ek choṭe se na
mẽ ja pəṛa (D.P. 121)

(114) yəh sthIti akərśək cahe jan pəṛe pərəntu sUkhkər nəh
kəhi ja səkti (M. 53)

(115) səməst khəlasi kəṭhpUtəli ki bhãti əpne əpne kam mẽ
məśin ki tərəh jUṭ pəṛe (A.D. 301)

(116) ek dIn adhi rat ko ve ghər choṛkər nIkəl pəṛe
(N.D. 27)

(117) tUmhari bən pəṛi hɛ, jIse caho pənc bəna do
(Man. 7, 156)

(118) vəh bəṛi tivr gəti se dusəri or mUṛ pəṛa ...
(N.D. 27)

(119) sUn pəṛta hɛ (Guru, 259)

(120) prem cənďji ki yəh vIśeśta bhi hɛ ki ve ləmbi cɔṛi
gośṭhIyõ ɔr bəhəs mUbahəse ki yojana kər ḍalte hɛ̃
(N.D. 41)

(121) Usko cirphaṛ bhi ḍala (D.P. 121)

(122) həmẽ dasta ki səŋkirņtəm kara mẽ nIrvasən de ḑala hε
(M. 19)

(123) mɛ̃ne khub dəba dəbakər rəkt nIkal dIya ɔr põch pãch
ḑala (D.P. 98)

(124) ənt mẽ vəh əpni pətni sUkhəda ko əpna leta hε
(N.D. 113)

(125) kIsi gUsaĩ ko kər lIya hoga (Kac. 263)

(126) Unhõ ne kaśi mẽ nəya bəŋgəla bəna lIya ɔr kəi həjar
rUpəye bhi jəma kər lIye (N.D. 50)

(127) arəmbh mẽ gyan śəŋkər ki məhəttvakãkśa Unse choţe
choţe əpradh bhi kəra leti thi (N.D. 60)

(128) bimari mẽ to həm bhi kəpəŗe pəhəne kha lete hɛ̃
(Prem. 53)

(129) ek dIn akər Usne hori ke bεl khol lIye (N.D. 135)

(130) Is ləŗki ne mere ghər mUlajIm ki hεsIyət se akər əpne
ko εsa ghUla mIla lIya hε (Than. 197)

(131) ... kəŗva tel sIr mẽ ḍalkər pəţţIyã cIpka lĩ ...
(Than. 15)

(132) ... ɔr lõḑIya pəŗhi lIkhi, śəkl surət ki əcchi,
baIskəl pər vəh bεţh le, moţər vəh cəla le (Than. 13)

(133) gəŋgaji ne Use tətha paţhəkõ ke əsmənjəs ko śighr hi
əpne bhitər chIpa lIya (N.D. 38)

(134) khUd bhi kəbhi aina dekh lIya hota (Than. 193)

(135) ap log cay se nIpəţ lijIye (Than. 197)

(136) sophIya ne səcci sthIti ka pəricəy pa lIya tha
(N.D. 71)

(137) yədi bajar se donõ bəhənõ ke lIye ek hi prəkar ki
saŗIyã atĩ to sUmən mŨh phUla leti thi (N.D. 33)

(138) cəkr dhər ne raja se vIvah ho jane ke karəņ mənorəma
ke vIśəy mẽ ənucIt dharəņa bəna li thi (N.D. 93)

(139) to Unke śUbəhe həmara bIgaṛ hi kya lẽge (Than. 91)

(140) vIṭṭhəl das ne səlah di ki śanta ko tUrət əpne ghər bUla lẽ (N.D. 28)

(141) əlgu ne bhi hami bhər li (Man. 7, 161)

(142) ... rəəkəs ne ... əvsər ki gəmbhirta ko bhãp lIya (Than. 148)

(143) raja sahəb kIsi prəkar ranIyõ ko səmjha bUjhakər məna lete the (N.D. 91)

(144) ve kəbhi kəbhi ate jate mIl lete hɛ̃ (N.D. 142)

(145) Usne Usi səməy ãkhẽ mũd lĩ (N.D. 98)

(146) Is sidhi si səməsya ne sãprdayIk rup le lIya (N.D. 26)

(147) mɛ̃ səb sUləjh lũgi (A.D. 44)

(148) tUm phIr soc lo (Than. 157)

(149) ... khan bəhadUr sahəb ki or ho lIye (Than. 166)

(150) mɛ̃ Uske sath ho lIya (Sharma, 88)

(151) yəh batẽ phIr ho lẽgi (Sud. 89)

(152) Ismẽ vərṇənõ ka vəh bahUly nəhĩ hɛ jo əksər paṭhəkõ ko Uba deta hɛ (N.D. 130)

(153) krIśṇ cəndr ne bəhəti dhar mẽ ja kər praṇ vIsərjən kər dIye (N.D. 28)

(154) kɔn jane, rUpəyevale ne kUch kərdhər dIya ho (Man. 7, 137)

(155) pərəntu gyan śəŋkər ɔr gayətri donõ ka ənt lekhək ne kəthanək ke vInyas ke prəyojən se hi kəra dIya hɛ (N.D. 58)

(156) ... Unhõ ne ədalət ki karvaIyõ, vəkilõ, ḍakṭərõ ... adi ka bhi khaka khĩc dIya hɛ (N.D. 43)

(157) Usne səmaj ki In prəvrIttIyõ ka kəcca cIṭṭha vIṭṭhəl das ke saməne kholkər rəkh dIya (N.D. 25)

(158) cəkr dhər pIta ki Iccha ke vIrUddh agəra kelIye cəl dIye (N.D. 93)

(159) əpni bəṛi bəhən sUmən ke prəti Uska vyəvhar Uske cərItr ko ɔr bhi nica gIra deta hɛ (N.D. 36)

(160) Is dUrghəṭəna ne səməst gãv pər vIpətti ke badəl cha dIye (N.D. 51)

(161) logõ ne śərab pina ɔr ṃãs khana choṛ dIya (N.D. 106)

(162) hira ke khet bhi əb hori jot deta tha (N.D. 134)

(163) pər gyan śəŋkər ne kɔśəl se vIdya ko ṭərka dIya tha (N.D. 47)

(164) sUmən ki ghəṭəna ne Unke səməst dhɛry ko toṛ dIya (N.D. 27)

(165) kIntu prem cənd ji ne Is cərItr mẽ bhi atyəntIk pərivərtən dIkha dIya hɛ (N.D. 37)

(166) jəb sUbhagi ko bhɛrəv ghər se nIkal deta hɛ təb ... (N.D. 82)

(167) le jakər khana sIr pər pəṭək do ... (Prem. 146)

(168) ... ɔr prem śəŋkər ko pətni śrəddha ki bhi dhərm bhirUta ka paṭh pəṛha dIya tha (N.D. 48)

(169) tIləkotsəv ke dIn hi divan ne cəmarõ ko galIyã dĩ ɔr buṛhe cɔdhəri ko piṭ dIya (N.D. 92)

(170) akəsmIk rup se sUni gəyi ek sadharəṇ si vəktrIta sədən ke cərItr ko bədəl deti hɛ (N.D. 37)

(171) pəristhItIyõ ne Unhẽ cIṛcIṛa bəna dIya tha (N.D. 27)

(172) Unhõ ne jənəta mẽ ɔr ag bhər di (N.D. 108)

(173) vəh ro dIya (Sharma, 88)

(174) jəygopal bhi ro dIye (A.D. 240)

(175) nəhĩ manta ro ro deta hɛ (Kac. 145)

(176) pura vetən ve pərivar ke palən pośən mẽ ləga dete the (N.D. 22)

(177) prəbha śəŋkər ke donõ pUtr tej śəŋkər ɔr pədm śəŋkər ki əntərkətha ko prem cənd ji ne ţhik ḑhəŋg se səja dIya hɛ (N.D. 57)

(178) Usne maya ko prem śəŋkər ji ke hathõ mẽ sɔ̃p dIya (N.D. 55)

(179) gyan śəŋkər ne ek naţək ka ayojən kər rəkkha tha (N.D. 54)

(180) svami ji ne Un dInõ ek ənathaləy khol rəkkha tha ... (N.D. 30)

(181) kIntu ek mə̃je hUe kəlakar ke ənurup cəmətkərpurņ ghətənaõ ki yojəna dvara ye donõ kəthasutr prem cənd ji ne joŗ rəkkhe hɛ̃ (N.D. 124)

(182) dusəre, leh ke ɔr dusəre vyapari pəhəle se rUpəya de rəkhte hɛ̃ (S. 77)

(183) ɔr Isi rəţənt ka nam śIkśa rəkh choŗa hɛ (Preṃ.

(184) Indu ... car pãc biŗe pan ke ləgakər pəti kelIye rəkh chorti (A.D. 60-61)

(185) ve mata ke sath Uţh cəle (A.D. 112)

(186) gaŗi Unhẽ lekər Uŗ cəli (A.D. 365)

(187) Uske kəpəŗe phəţ cəle the, pər nəe kəpəŗõ ki vyəvəstha kərnevala koi na tha (N.D. 24)

(188) vəh cahəta tha ki ve (mã) yəhã a jãy to pIta ji ko həm donõ ghər le cəlẽ (N.D. 96)

(189) mera mItr Idhər a nIkəla (Sharma, 89)

(190) jĪkr tha śIbbu mIyă ka ki begəm sahIba bhi Udhər a
nIkəlĭ (Than. 68)

(191) gari cəl nIləli (Sharma, 89)

(192) ... ki həmare nəvab sahəb pər meri ăkhŏ mĕ cuṛidar
payjama phuṭ nIkəlta hɛ (Than. 77)

(193) bərbərta ki pəhəli siṛhi se səbhyəta ki əntIm siṛhi
tək yUddh mənUśy jati ka sath deta aya hɛ (M. 31)

(194) həmĭ bərsŏ se yəhă rəhte aye hɛ̆ (Sharma, 91)

(195) məgər Is prəkar ki Uṭha lIya ek seb ɔr sIr khUjati
jati hɛ̆ ɔr Us seb ko bhə̆bhoṛti jati hɛ̆ (Than. 24)

(196) pərəntu surdas Unki kUch bhi cInta na kər əpne marg
pər cəlta jata hɛ (N.D. 82)

(197) ... əpne piche vIjəy ki jvələnt kəhani choṛti gəi hɛ
(M. 148)

(198) khĨcav bəṛhta gəya ɔr ənt mĕ vəh dIn bhi aya jəb
sUmən gəja dhər ke ghər se nIkal di gəi (N.D. 23)

(199) əbhi jəra sUnte jaIye bhai sahəb (Than. 191)

(200) hori dIn pər dIn dərIdr hota jata tha (N.D. 135)

(201) mənUśy əpni UpyogIta bəṛhane ke sath sath nəśṭ
kərnevali pəristhItIyŏ ki səmbhavɔna kəm kərta cəle
(M. 55)

(202) vəh dɔṛta cəle

(203) ... vəh əny vyəktIyŏ ke marg mĕ bhi śul bIchata
cəlega (M. 17)

(204) śətru cəṛha ata hɛ (Sharma, 91)

(205) cəkrdhər bhi kəbhi kəbhi mIlne cəla ata hɛ (N.D. 91)

(206) Upənyas ke dvItiy bhag mĕ əmərkant nəgər se bhag kər
dehat mĕ cəla ata hɛ (N.D. 106)

(207) gaṛi əbhi ayi jati hɛ (Sharma, 91)

(208) sUmən əpni mã·ɔr bəhən ke sath əpne nana ke ghər cəli
gəi (N.D. 23)

(209) nIrməla ek vIcItr səŋkoc ke bhar se dəbi jati thi
(N.D. 158)

(210) Usne dekha, kŨvər hath se nIkəla jata hɛ (Sud. 63)

(211) ... pər bhəy ke mare gIrte pəṛte bhage jate the
(Prem. 18)

(212) khUda ki kəsəm əndər hi əndər khun khUśk hUa jata
tha ... (Than. 192)

(213) ram dhən mIśr In prəśnõ pər mUgdh hUe jate the
(Man. 7, 157)

(214) mɛ̃ nədi mẽ kuda pəṛta hũ (Sharma, 91)

(215) ləṛki gIri pəṛti hɛ (Sharma, 91)

(216) Us əndhkar mẽ sUdhindr Uske hrIdəy mẽ ghUse pəṛte the
(A.D. 139)

(217) bhabhi kya vẹ bəhUt bimar hogəye the? bimar, pəhIcanc
bhi nəhĩ pəṛte (A.D. 200)

(218) jvər khub tej tha, ɔr sIr dərd ke mare phəṭa pəṛta thɛ
(A.D. 158)

(219) jan sevək ɔr Unki pətni ki sari jivən cərya ɛse hi
Udahərṇõ se bhəri pəṛi hɛ (N.D. 85)

(220) vəh kəmpIt kyõ thi, jhUki kyõ pəṛti thi, vəh hɛ kɔn
(A.D. 111)

(221) badəl ghIre ate hɛ̃ (Sharma, 91)

(222) ... mIs pal, ap kəhe jaIye (Than. 182)

(223) vəh cəle jata tha

(224) phəṭe cithəṛõ se əpni nəgnəta ko ḍhãke hUe jIye jate
the (Prem. 129)

(225) man sĨh ne nIvarəṇ kIya, ek bat sUne jao (Kac. 135)

(226) ... ɔr kăṭŏ se mŨh jəkhmi kIye lete hɛ̆ (Than. 65)

(227) vəh səb khana khaye leta hɛ (Sharma, 920)

(228) na jane kya bat Use khĬce leti thi, bădhe leti thi (Prem. 117)

(229) mɛ̆ khUd măge leti hŭ (Than. 20)

(230) mɛ̆ to mIle leti hŭ In donŏ se (Than. 162)

(231) mIs pal ne kəha --- məgər yəh ap dUbke kyŏ ja rəhe hɛ̆? əpne ko səmeṭe kyŏ lete hɛ̆ (Than. 161)

(232) bhŭgi kəhəti --- bəhuji, mŭṛən mĕ cuṛe lŭgi, kəhe deti hŭ (Prem. 51)

(233) mɛ̆ Uska khatma kIye deta hŭ (Than. 184)

(234) Usne Unke mathe səhəlaye ɔr boli --- khole deti hŭ (Prem. 10)

(235) mɛ̆ pəṛhkər sUnaye deta hŭ (Than. 196)

(236) bhyanək gərmi ke dIn the, lUŏ ke jhŏke śərir ko jhUlsaye ḍalte the (A.D. 330)

(237) ḍaku mUjhe mare ḍalte hɛ̆ (Sharma, 92)

(238) ... ɔr śrəddha ko bəhkae rəkhəne mĕ bhi ve sədɛv Udyogśil rəhe (N.D. 60)

(239) ... pərəntu prem cənd ji Uske cərItr mĕ ek gərIma adi se ənt tək bənaye rəkhte hɛ̆ (N.D. 35)

(240) ɔr əpne əpne kendrŏ ke bəcaye rəkhəne ki phIkr ləg rəhi thi (Kac. 136)

(241) Is ɔrət ka ḍər meri jan nIkale rəkhta hɛ (Than. 42)

(242) məksəd to tha mIs pal ko jəra ṭale rəkhəra (Than. 61)

(243) və kəbhi ləkhnəu ɔr kəbhi bənarəs ate jate rəhte (N.D. 55)

(244) ... jəhã ek sUndər phul mUrjhaya hUa pəṛa hɛ ɔr dIn dIn Uska rəŋg Uṛ rəha hɛ (Than. 182)

(245) kIsan əpna dUkhəṛa kəh sUn rəhe hɛ̃ (N.D. 43)

(246) ve to ray kəməla nənd ke əpvyəy se hi cIṛh rəhe the (N.D. 48)

(247) jəb vəh əntIm dIn veśyaləy choṛ rəhi hɛ (N.D. 33)

(248) kəi bar kəh cUki hɛ ki sənyas lekər kIsi tirth mẽ ja rəhũ gi (Kac. 135)

(249) Is khUśi mẽ śriman ji jəlsa kərne ja rəhe hɛ̃ (Sud. 77)

(250) Uska ek matr pUtr vInəy, ... sophIya ke prem akərśəṇ mẽ pəṛ rəha hɛ (N.D. 69)

(251) jəb məstIśk bIlkUl śIthIl ho jata təb vIvəś hokər carpai pər pəṛ rəhte (Man. 7, 137)

(252) bajar mẽ ghi ka bhav dəs chəṭãk hɛ, pər bəyana khub səste bhav ka bə̃ṭ rəha hɛ (N.D. 44)

(253) pas hi gəŋga ji bəh rəhi hɛ̃ (N.D. 28)

(254) dUvIdha mẽ dIn bit rəhe the (N.D. 47)

(255) səsUra bic raste mẽ hi mər rəha (Man. 7, 160)

(256) bəhuji! pɛsõ ki kUch cInta na kəro, phIr mIl rəhẽge ... (Man. 7, 170)

(257) svabhimanIni sUmən ... śanta ke sath Uske ghər mẽ rəh rəhi hɛ (N.D. 34)

(258) dopəhər mɛ̃ həmare nɔkər buṭõ pər palIś tətha kəpəṛõ ki dhUlai adi mẽ ləg rəhe the (S. 80)

(259) bhama kəbhi kəbhi jhŨjhəla kər kəhti --- əji! leṭ bhi rəho ... (Man. 4, 137)

(260) tUm ne to həmari bat bhi na puchi, əpne jhõpəṛe mẽ
jakər so rəhe, əb aye ho (Sud. 70)

(261) gyan śəŋkər stəbdh ho rəhe (N.D. 54)

(262) əbhi əbhi ve əpne cəca caci se jhəgəṛ cUke the
(N.D. 45)

(263) ... bəs yəh əpni səja ko kaphi pəhŨc cUke hɛ̃ (Than. 200)

(264) ek pəṛha lIkha səbhy vyəkti jo sərkari əphsər rəh
cUka hɛ ... (N.D. 38)

(265) ... kIntu sUmən səmaj ke acərəṇõ ɔr vyəvharõ ko əcchi
tərəh səməjh cUki thi (N.D. 25)

(266) Is ghəṭənavəli mẽ car vərś ka səməy ho cUka tha
(N.D. 26)

(267) Uske bIna jane hi Uska kərtəvypəth nIścIt ho cUkta hɛ
(M. 14)

(268) məhendr kUmar ɔr bhərət sĨh ke cərItr jItne hɛ̃
parśəvvərti patr ki bhumIka mẽ hi a pae hɛ̃ (N.D. 79)

(269) kevəl moṭe moṭe carItrIk pəhəlu hi Ubhər pate hɛ̃
(N.D. 66)

(270) pərəntu ve əpni pUtri ka vəh acərəṇ kIsi prəkar səhən
na kər pae (N.D. 27)

(271) prem cənd ji ... Uske prəti həmari dəya bhavəna nəhĩ
khĩc pae hɛ̃ (M.D. 38)

(272) ənukərəṇ ko cərəm ləkśy manənevali məhilaõ ne bhi əpne
vyəktItv ke vIkas ke lIye sətpəth nəhĩ khoj paya
(M. 15)

(273) Unhẽ vəh dIn na bhulta tha jəb ve nIraśrIt sUmən ko
əpne ghəı aśrəy na de pae the (M.D. 31)

(274) əpne bahər ve kIsi or kUch bhi nəhĩ dekh patĩ
(N.D. 85)

(275) Is vɛśəmy ko kaṭkər vəh nIkəl nəhĩ pati (N.D. 84)

(276) Indu ka cərItr do vIrodhi adərśõ ke bic bəṛha bɛ kIntu puri tərəh nIkhər nəhĩ paya (N.D. 83)

(277) krIśṇ cəndr ne rUpəye to lIye pər Use pəca nəhĩ pae (N.D. 23)

(278) ... pərəntu ve Is bat ki cərca kərne ka sahəs na bəṭor pate the (N.D. 47)

(279) Is prəkar Unka cərItr ek hrIdəyhin svarthi ... ɔr hInsək vyəkti ka cərItr hi bən paya hɛ (N.D. 60)

(280) ... mar Usko təb pate hɛ̃ jəb vəh ekadh kUtte ki cəṭəni bəna ḍalta hɛ (D.P. 65)

(281) śrəddha ɔr prem śəŋkər mIlkər bhi nəhĩ mIlte; mIlne ki Iccha rəkhkər bhi nəhĩ mIl pate (N.D. 57)

(282) sUmən ko vəh prəsənn rəkhna cahta hɛ pər rəkh nəhĩ pata (N.D. 35)

(283) na ve vərg prətinIdhi patr hi rəc pate hɛ̃ (N.D. 88)

(284) lekhək ghəṭənaõ ɔr patrõ ko bhəli bhãti sə̃bhal nəhĩ pata (N.D.)

(285) paṭhək svəyəm vIsməy mẽ pəṛa rəhta hɛ ɔr soc nəhĩ pata ... (N.D. 38)

(286) ... Un donõ Uddeśyõ ka sUndər səmikərəṇ Upənyas mẽ nəhĩ ho paya hɛ (N.D. 78)

(287) jo əpne vyəktItv dvara mənUśy səmaj se ragatmək ke ətirIkt boddhIk səmbəndh bhi sthapIt kər səkəne mẽ səmərth hõ (M. 11)

(288) Ise həm prem cənd ji ki adarśvadIta ka pəriṇam kəh səkte hɛ̃ (N.D. 35)

(289) vəhi jivIt kəha səkta hɛ jIske hrIdəy ɔr məstIśk ne səmucIt vIkas paya ho (M. 11)

(290) prem cənd ji premaśrəm mĕ purṇ vIksIt əvəstha pər əpni kəla ko nəhĭ pəhŨca səke hɛ̆ (N.D. 57)

(291) kədacIt kəthanIrmaṇ ki Is nɛsərgIk trUṭi se prem cənd ji Is Upənyas ko nəhĭ bəca səke hɛ̆ (N.D. 57)

(292) ... ve səb kya kəbhi Uske ekaki ənt ka bhar kəm kərne loṭ səke (M. 96)

(293) ... mɛ̆ dIl mĕ ḍərta rəhta tha (Than. 191)

(294) prem śəŋkər bərabər găvvalŏ ka sath dete rəhte (N.D. 51)

(295) rəma nath sədɛv Usse dur hi bhagta rəhta (N.D. 128)

(296) yŏ hi marte khate rəhte (Than. 35)

(297) nari ke pətən mĕ bhi prem cənd ji ki səhanubhuti Use mIlti rəhti hɛ (N.D. 35)

(298) ... ɔr ve jivən bhər Isi dveś bUddhi se kam lete rəhte hɛ̆ (N.D. 59)

(299) gyan śəŋkər ko yəh cInta sətati rəhti thi (N.D. 49)

(300) vəh əpne sare dośŏ ka karəṇ cahe jIse səməjhti rəhi ho ... (N.D. 34)

(301) yUgŏ se səŋgrəhit hote rəhnevale ənek ... karəṇ jan pəṛĕge (M. 130)

(302) ek bar ghər choṛ dene pər dUbara jivən bhər sophIya əpni mă dvara tyəkt hi bəni rəhti hɛ (N.D. 84)

(303) vəh khaṭ pər pəṛa rəhta hɛ (Sharma, 92)

(304) vəh pUstəkẽ le a rəha hɛ

(305) vəh pUstəkẽ le a cUka hɛ

(306) vəh pUstəkẽ le a paega

(307) vəh pUstəkẽ le a səkta hɛ

(308) vəh pUstəkẽ le ja rəha hɛ

(309) vəh pUstəkẽ le ja cUka hɛ

(310) ... kIntu əpne kary ko ve Us sima tək nəhĩ le ja
pate (N.D. 115)

(311) rəma nath ki bhãti upər hi upər tɛrnevale mənUśy ke
vIcar Use kəhã tək le ja səkte hɛ̃ (N.D. 130)

(312) Unhẽ ərth səmbəndhi ve sUvidhaẽ prapt ho səkẽ jo
pUrUśõ ko mIlti a rəhi hɛ̃ ... (M. 21)

(313) ... vɛse hi səmaj səda se pətIt strIyõ ko səməjhta a
raha hɛ (M. 99)

(314) ... yəh donõ prəyətn səmaj ki śrIŋkhla ko śIthIl
tətha vyəktigət bəndhənõ ko sudrIṛ ɔr səŋkucIt kərte
ja rəhe hɛ̃

(315) jɛse jɛse həmara səmaj əpne adhe sədəsyõ se ədhikarhin
bəlidan ɔr atm səmərpəṇ leta ja rəha hɛ vɛse vɛse vəh
bhi əpne ədhikar khota ja rəha hɛ (M. 146)

(316) rəma nath dhire dhire phIsəlta ja rəha hɛ (N.D. 122)

(317) ətɛ yəh vIvek-hin adərśacərəṇ bhi Unke vyəktItv ko
ədhIk se ədhIk səŋkucIt tətha səmaj ke svəsth vIkas
ke lIye ənUpyUkt bənata ja rəhɛ hɛ (M. 14)

(318) kIsanõ kɜ vəkil Irphan əli ne dekha, mUkədma bəṛhta
ja rəha hɛ (N.D. 52)

(319) hori ki halət bIgəṛti ja rəhi hɛ (N.D. 134)

(320) vəh pədm sĨh ji ke cərItr se ədhIkadhIk prəbhavIt hota
ja rəha hɛ (N.D. 29)

(321) Usmẽ əsəntoś bhi Utpənn hota ja rəha hɛ (M. 112)

(322) ... stri ... əpne ədhikarõ se vəncIt cəli a rəhi hɛ
(M. 50)

(323) mɛ̃ mən mẽ kəṭa ja rəha tha (Prem. 93)

(324) bhul gəye ve dIn, jəb Ustərõ pər dhar rəkhvane mẽ
jIndəgi ghIsi ja rəhi thi (Than. 52)

(325) vəh to jɛse ghUli ja rəhi thi (Than. 183)

(326) vəh əgyat dIśa mẽ cəli ja rəhi thi ... (N.D. 30)

(327) mẽ to jəma ja rəha hũ (Than. 93)

(328) səhasa balIka cIllayi --- donõ phuphavale bɛl bhage
ja rəhe hɛ̃ (Prem. 10)

(329) səc puchIye to məri ja rəhi hũ apki bəlayẽ lekər
(Than. 153)

(330) mɛ̃ pagəl hUa ja rəha hũ (Kac. 155)

(331) Uske pənjõ se nakhUn nIkəl nIkəl pəṛ rəhe the
(D.P. 2, 60)

(332) svərg ɔr kɛlaś pərvət ke svəpn jɛsa Usne sUn rəkkha
tha, ãkhõ ke samne phIr phIr ja rəhe the (Kac. 181)

(333) vəh lIye a rəha tha

(334) məmani sahIba nəjjo ke gUṇo ka vərṇən kIye ja rəhi
thĩ (Than. 177)

(335) ɔr vakəi vəh mare laj ke dUpəṭṭa khae ja rəhi thĩ
(Than. 176)

(336) ek ek cij bəṛe agrəh se age bəṛhati thĩ ɔr jəbərdəsti
khIlaye hi ja rəhi thi (Than. 150)

(337) ... Use vɛse hi sə̃gyahin kIye de rəhe hɛ̃ (M. 157)

Ex v_{in}-sequences generated by rule 65.

(1) ... ɔr yədi marg mẽ hi kIsi jhaṛi ki bəgəl se mənUśy bhəkśi sĨh upər a kuda to sari śIkar behəd kIrkIri hÜi (D.P. 118)

(2) əthəva suər kUttõ se chuṭ kər mere upər a kudta (D.P. 81)

(3) thoṛi der mẽ pas ki pəhaṛi mẽ a chIpẽge ɔr moka pakər chapa marẽge (D.P. 13)

(4) dIn ke 11 bəjte bəjte ve səb ke səb a jŬṭe (Navmita, June 62, p. 42)

(5) ... gvalIyər ke jəŋgəl se ek mənUśybhəkśi sĨh jhãsi ke jɔŋgəlõ mẽ a dhəmka (D.P. 116)

(6) Uspər mUsibət a bəni hɛ

(7) vəh tUrənt bhagkər ek mãd mẽ ja ghUsa (D.P. 121)

(8) Usse byah kərke nɔsib jag Uṭhẽge, vəh raj sĨhasən pər ja cəṛhegi ... (Sud. 110)

(9) tẽdua ləkəṛbhəgge senIbəṭkər bəkəre ke lIye ek picchevali jhaṛi mẽ ja chIpa (D.P. 59)

(10) yəhã tək ki vəh praṇ bhəy se mal ke borõ ke bic mẽ ja chIpe (Man. 7, 262)

(11) raja ram hãste hUe Uṭhkər asən pər ja jəmte (A.D. 60)

(12) ədhera hote həmlog cəklənsUr ke ek khIrək mẽ ja ṭhəhəre (S. 158)

(13) nIdan vəh kUtta ek choṭi si jhaṛi ke pas ja ṭhIṭhəka (D.P. 75)

(14) mali ko ar Utarne ka hUkm dIya ɔr śɔcadi se nIvrIt hokər talab ke kInare ja ḍəṭe (A.D. 21)

(15) tẽdua samne ki dusəri pəhaṛi pər ja pəhŨca (D.P. 51)

(16) khUśi Is lIye ki əbhi lərjă ke pas ja pəhŨcĕge
(Sud. 94)

(17) ja phĕs ---

(18) həm log sarɔl pəhŨckər Isi talab mĕ ja bɛṭhe (D.P. 49)

(19) stri ḍər ke mare məcan se nice ja gIri ɔr ghayəl śer goli khakər jəmin pər ja lUṛhka (D.P. 56)

(20) cəh śətru se ja mIla

(21) rat ho gəi, vəh əpne kəkś mĕ ja leṭa (Kac. 199)

(22) tĕdua bhi kIsi tərəh əpni jan bəcakər gayŏ ke bic se nIkəl bhaga (D.P. 53)

v-sequences illustrating "passive and impersonal use of ja- "to go"

(1) ... bahər sthan tətha səməy ke ənusar gambhiry se aya jave (M. 133)

(2) mUjhse Uṭha nəhĩ jata (Sharma, 60)

(3) nIrbəl hokər Us se na Uṭha jata na səha jata hɛ (Greaves, 305)

(4) mUjhse cəla nəhĩ jata (Sharma, 102)

(5) tUmse cəla jayga (Sharma, 57)

(6) həmse cUp nəhĩ rəha jata (Greaves, 306)

(7) cəlo, soya jay (Sharma, 102)

(8) gəmbhir Upənyas mẽ hasy rəs ki yojna ki hi jay, yəh avəśyək nəhĩ (N.D. 40)

(9) veśyaõ ki səməsya pər sUdharvadi drIśṭikoṇ se vIcar kIya gəya hɛ (N.D. 40)

(10) yəh kəha jata hɛ (Sharma, 60)

(11) Us se khaya nəhĩ jata (Greaves, 305)

(12) ye səb veśyaõ ki kənyayẽ thĩ, jInke sUdhar ke lIe yəh aśrəm khola gəya tha (N.D. 30)

(13) vəh ek prəkar se gãdhi ji dvara cəlae gəe əhInstamək andolən ka nayək ɔr gãdhi sIddhant ka prətinIdhi hɛ (N.D. 83)

(14) ray bəhadUr kəməlanənd ka akhyan prasəŋgIk kətha-yojna ke rup mẽ joṛa gəya hɛ (N.D. 56)

(15) vastəv mẽ yədi nIrpekś drIśṭi se təṭəsth ki bhãti dekha jave (M. 130)

(16) yəha bhi yəhi dekha jata hɛ (N.D. 85)

(17) səbhi əpne vyəvsay ke ənurup kərte hUe dekhe jate hɛ (N.D. 136)

(18) Inke cərItr-cItrəṇ mẽ koi marmIk vIśeśta nəhĩ pai jati (N.D. 38)

(19) raja vIśal sĨh ke rajyabhiśek ke əvsər pər məjdur piṭe jate hɛ̃ (N.D. 101)

(20) ləṛke ko bUlaya gəya (Sharma, 60)

(21) prəbha śəŋkər ji cahte hɛ̃ ki Unke bhai ki bərsi ḳhub dhum dham se mənai jay; ... (N.D. 44)

(22) ravəṇ mara gəya (Sharma, 60)

(23) dhup se dur rəkkhe janevale pɔdhe ke səman ... (M. 22)

(24) səbhi əbhiyUktõ ko ləmbi səjaẽ sUnai gəĩ (N.D. 52)

(25) sədən ke dvara grəhəṇ kər lIe jane ke pəścat śaṅta ka cərItr ətyənt samany stər pər a gəya hɛ (N.D. 36)

(26) ... Uski koməltəm bhavanẽ jəb kUcəl di jati hɛ̃ ... (M. 101)

(27) ... vəh ɛsi ḍhalu rah pər nIrəvləmb choṛ di jati hɛ (M. 101)

(28) ... pərəntu age cəlkər ek dusri kətha bhi Iske sath joṛ di jati hɛ (N.D. 123)

(29) prəntu vəhi dhərm jəb mənUśy ki bUddhi pər bəlat ḍal dIya gəya hɛ (M. 147)

(30) Is bhrəmatmək dharṇa ko ... sIddhant ka rup de dIya gəya (M. 13)

(31) khĨcav bəṛhta gəya ɔr ənt mẽ vəh dIn bhi aya jəb sUmən gəjadhər ke ghər se nIkal di gəi (N.D. 23)

(32) ... vəh jan gəi hɛ ki ek ka ərth əny ki śobha bəṛhana tətha Upyog na rəhne pər phẽk dIya jana hɛ (M. 28)

(33) aj vIvəś pəśu ke səman Inhẽ hãk le jana IslIe səhəj hɛ ki ye pəśUõ ki śreṇi mẽ bɛṭha di gəi (M. 44)

(34) kəhĩ Unmẽ ənavəśyək həlkapən ɔr kəhĩ ətirIkt gərIma bhər di gəi hɛ (M.D.)

(35) jəb pas hone pər yəh tIrIskar ho rəha hɛ, to phel ho jane pər to śayəd praṇ hi le lIye jãy (Prem. 106)

(36) ... jItna səməjh lIya jata hɛ (M. 129)

(37) ... vIbhajən ka ədhikar səmaj ko sõp dIya jata hɛ (M. 141)

(38) ... aj bhi Use ənek kəšṭ səhəne pər badhy kIya ja rəha hɛ (M.)

(39) kəhani ke prəvah mẽ koi bəṛi badha nəhĩ UpəsthIt hoti, pərəntu jɛsa kəha ja cUka hɛ, ... (N.D. 124)

(40) ... jIse Icchanusar jəb cahe pəhna ya Utara ja səke (M. 49)

(41) yəh pərivərtən kəhã tək svabhavIk hɛ, nəhĩ kəha ja səkta (N.D. 35)

(42) svəyəm vešyaõ ne jo dhən ekətr kər rəkkha hɛ Uska bhi Upyog nəi jivən pərIsthIti ke nIrmaṇ mẽ kIya ja səkta hɛ (N.D.)

(43) ... ki vyəkti ke ədhikarõ ko Uski Iccha ke vIrUddh china nəhĩ ja səkta (N.D. 86)

(44) yəh jana ja səkta hɛ (M. 13)

(45) ... ənek ənərthõ ke lIe UttərdayIni ṭhəhrayi ja səkti hɛ (M. 26)

(46) ... pər Uska koi vyavharIk marg nəhĩ nIkala ja səkta (N.D. 40)

(47) ... pərəntu pyas nəhĩ bUjhai ja səkti (M. 12)

(48) ... ki bIna baki rUpəya əda kIe khetõ ko nəhĩ jota ja səkta (N.D. 132)

(49) Uski UpyogIta ya ənUpyogIta ke səmbəndh mẽ bəhUt kUch kəha jata rəha hɛ ɔr kəha jata rəhega (M. 149)

(50) Uske jivən ka prəthəm ləkšy pətnitv tətha əntIm matrItv səmjha jata rəha (M. 81)

(51) bəna dIya ja cUka hɛ

(52) bəna dIya ja rəha hɛ

(53) yəh səty he ki prətIbha nɛsərgIk hoti hɛ, prəntu Uska
nɛsərgIk hona vɛse nIśkrIy *bəna dIya ja səkta hɛ*
(M. 75)

(54) yəh səb pUstəkẽ ap hi kedvara pəṛhai jani hɛ̃

v_1v_2-sequences generated by rule 102.

(1) pagəl sIyar jIs mənUśy ḑhor ya kUtte ko kaţ khata ho Uska bəcna kəţhIn ho jata hɛ (D.P. 2, 44)

(2) ... yədi əvlokən age bəŗha to kaţ khaũga (D.P. 2, 32)

(3) bhalu ... peŗõ pər cəŗhkər aram ke sath śəhəd toŗ khata hɛ (D.P. 2, 8)

(4) rukha sukha jo hoga mIl khaIye (A.D. 118)

(5) tUm bhi betəhaśa·bhage Use vəhĩ mar gIrana tha (Prem.10)

(6) ve lakh sUdhər jãy məgər koi na koi naInpən jərur kər gUjərẽgi (Than. 76)

(7) əb to vəh kər gUjəra jo kərna tha (Vaj. 490)

(8) aţh aţh henəri ho gUjəre hɛ̃ (Prem. 34)

(9) gãvbhər ke ləţţhõ ɔr kUlhaŗõ ne Usko ja ghera (D.P.69)

(10) jɛse hi janvər ne nIkəl bhagne kelIye Uchəl kud ki ki sUna kUttõ ka ek dəl a cIpţa (D.P. 2, 27)

(11) rat ko sUdha ne sas ke pas asən ja jəmaya (A.D. 213)

(12) sUśma ne bəhUt si saməgri la jUţai (A.D. 141)

(13) Uske age ke pɛr Uţh gəye ɔr meri kənpəţi se ja ţəkəraye (D.P. 111)

(14) kUch səməy piche həm log cUl ke pas ja ţIke (D.P. 71)

(15) a ţhəhər ---

(16) a ḑəţ ---

(17) le ḑub ---

(18) ləkəŗbhəgga thoŗi hi dur bhag paya tha ki tẽdue ne Usko d̆hər dəboca (D.P. 58)

(19) kələm ne kəmal kər dIkhaya (Vaj. 474)

(20) təb nIkəṭ ke thane mẽ ja pUlIs ki səhayət li ɔr gãv mẽ
ja dhəmke (A.D. 64)

(21) ... məgər Usne ... ənek Upay bhi khoj nIkale hɛ̃ (M. 31)

(22) ... pərəntu jəb Unhõ ne əpekśakrIt śanti se bəsne ka
sthan khoj nIkala (M. 144)

(23) Usne səb kUch vəhã la pəṭəka

(24) ... Itne mẽ jəmĩdar gyan śənkər ka cəprasi gIrdhər
vəhã a pəhŨcta hɛ (N.D. 44)

(25) ... ɔr śIbtu mIyã yəhã a pəhŨce (Than. 99)

(26) tUm kəhã a phə̃se

(27) ... yəhi nəhĩ yədi sari vIdeśi səltnət hi Usko Ukhaṛ
phẽkna cahe to bhi vəh ḍIgega nəhĩ (N.D. 74)

(28) ji cahta hɛ kaṭ phẽkũ ⟸
ji cahta hɛ kaṭkər phẽk dũ (A.D. 307)

(29) bodh hone pər ve bəndIni bənanevali śrIŋkhlaõ ko
svəyəm toṛ phẽkegi (M. 22)

(30) Uski Iccha hUi ki vəh əpne śriŋgar ko noc phẽke
(A.D. 204)

(31) vəh cəl bəsa

(32) həm log Usi gəḍḍhe mẽ ja bəse jIsmẽ kUch məhine purv
suər ne meri mUrəmmət kərte kərte choṛa tha (D.P. 88)

(33) gɔra ne kəha --- Itni jəldi bhul jaũgi? ... həmẽ lɔṭne
bhi na dIya, bic mẽ hi Uṛ bhagi (Man. 7, 278)

(34) koi do mInIṭ tək vəh vəhã ek dəm nIścəl khəṛa rəha,
phIr ek-ba-ek pure veg se dayĩ or chuṭ bhaga
(Navnit, June 62, 44)

(35) nakhUn əṛakər divar pər cəṛhta hɛ ɔr choṭe moṭe janvər
ko mũh mẽ cãpkər le bhagta hɛ (D.P. 63)

(36) yəh Unka jIkr ap kəhã se le dɔṛĩ (Than. 41)

(37) Isi śərir ɔr atma ko ap əpne sath Unnətipəth pər le dəṛIye (A.D. 357)

(38) a bhIṛ ---

(39) ja bhIṛ ---

(40) na jane əpna koi səmbəndhi yəhã a məre --- ɔr sara bhãḍa phuṭ kər rəh jaye (Than. 120)

(41) vəh jəl məra (Sharma, 89)

(42) həmẽ deś pər jati pər səmaj pər jujh mərna cahIye (A.D. 356)

(43) halãki yəh Uske lIye ḍub mərne ki bat hɛ (Than. 118)

(44) həmẽ hək kelIye vəhĩ ləṛ mərna cahIye tha (Kac. 133)

(45) tUmne yəh kya lIkh mara (Sharma, 89)

(46) ... kśəṇ bhər mẽ jəl mIṭnevali narIyõ ke nam ... (M. 98)

(47) kəbhi bəbhi to donõ hi mər mIṭte hɛ̃ (D.P. 64)

(48) socta hoga ki əkela rəh jaũ to phIr əpne jhUṇḍ mẽ ja mIlũga (D.P. 2, 34)

(49) a rUk ---

(50) ja rUk ---

(51) Unki drIśṭi sUdha ke əśrupurIt mUkh pər ja rUkti hɛ ⟸ sUdha ke əśrupurIt mUkh pər jakər Unki drIśṭi rUk jati hɛ (A.D. 111)

(52) əb yəh ek sUyog a ləga hɛ (A.D. 243)

(53) mɛ̃ məcan se Utərkər ləgan ki pãt mẽ ja ləga (D.P. 97)

(54) ja ləṭək ---

(55) məṭər alu ki phəsəl mẽ dusrõ ke khetõ se məṭər ya alu Ukhaṛ late (Prem. 129)

(56) vəh səb kUch Uṭha laya

(57) jivən ki bhadhaə̃ yəhã khĩc lati thĩ (Prem. 139)

(58) ek bar sUmən ko bhẽṭ dene kelIye əpni caci sUbhədra ka
ek har cUra laya tha (N.D. 25)

(59) ... kŨvər sahəb bhi pəta nəhĩ kIs jəŋgəli ləṛki ko
pəkəṛ laye hẽ (Sud. 80)

(60) khana ve bãdh laye the, vəh bəhUt thoṛa tha (D.P. 49)

(61) Unhõ ne lõḍi se kəha --- jakər mIrja sahəb ko bUla la
(Prem. 146)

(62) pədm sĨh ɔr vIṭṭhəl das Use lIva lae the (N.D. 29)

(63) ag sUlgakər khet ki sUnsan meṛ pər rəkh di ɔr təmakhu
pi kər ḍhəbUe me ja leṭa (D.P. 33)

(64) ... phIr Unhẽ sath lekər sari kəhani kəh sUnai
(Than. 197)

(65) ... ɔr sidhe jəj sahəb ke pas pəhŨc sara vrItant kəh
sUnaya (N.D. 122)

(66) le Uṛ ---

A STUDY IN THE ANALYSIS OF THE HINDI VERB

APPENDIX III

THE GRAMMATICAL CATEGORIES OF THE HINDI VERB

1. No two grammarians of Hindi agree with each other about the nature of the grammatical categories underlying the various forms of the Hindi verb. Grammarians like Kellogg, Guru, and Sharma have furnished approximations based on conceptualization of the use of each individual verb-form, instead of giving a systematic and coherent analysis of the problem.

The following enumeration and systematization of the grammatical categories of the Hindi verb follow the system of verbal categories as evolved by Roman Jakobson "Shifters, Verbal Categories, and the Russian Verb" (Russian Language Project, Department of Slavic Languages and Literatures, Harvard University, 1957). The categories of the finite verb are dealt with first, followed by a treatment of the non-finite verb.

2. The total number of verb forms of the finite verb in the language is 22. All the 22 forms of the verb kha- "to eat" are given below[1]:

FUTURE ASPECT

1. Contingent Mood

	n. pl.	pl.
1st person	khaũ	khaẽ
2nd person	khao	khaẽ
3rd person	khae	khaẽ

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[1] Some alternant tense-forms in various moods and the additional tense-forms of intransitive verbs in perfective aspect are not listed here.

2. Imperative Mood

	n.pl.	pl.
1st person	khaŭ	khaĕ
2nd person	kha	khao
3rd person	khae	khaĕ

3. Absolute Mood

		n.pl.	pl.
1st person	n.f.	khaŭga	khaĕge
	f.	khaŭgi	khaĕgi
2nd person	n.f.	khaoge	khaĕge
	f.	khaogi	khaĕgi
3rd person	n.f.	khaega	khaĕge
	f.	khaegi	khaĕgi

4. Mortative Mood

	n.pl.	pl.
2nd person	khaIye	khaIyega

PERFECTIVE ASPECT

5. Indeterminate Mood

	n.pl.	pl.
n.f.	khaya	khae
f.	khai	khaĭ

IMPERFECTIVE ASPECT

6. Indeterminate Mood

	n.pl.	pl.
n.f.	khata	khate
f.	khati	khatĭ

PERFECTIVE ASPECT

7. Non-Potential Mood

		n.pl.	pl.
3rd person	n.f.	khaya ho	khae hõ
	f.	khai ho	khai hõ

8. Absolute Mood

		n.pl.	pl.
3rd person	n.f.	khaya hoga	khae hõge
	f.	khai hogi	khai hõgi

9. Potential Mood

	n.pl.	pl.
n.f.	khaya hota	khae hote
f.	khai hoti	khai hotĩ

10. Non-Past Tense

		n.pl.	pl.
3rd person	n.f.	khaya hɛ	khae hɛ̃
	f.	khai hɛ	khai hɛ̃

11. Past Tense

	n.pl.	pl.
n.f.	khaya tha	khae the
f.	khai thi	khai thĩ

IMPERFECTIVE ASPECT

12. Non-Potential Mood

		n.pl.	pl.
1st person	n.f.	khata hoŭ	khate hŏ
	f.	khati hoŭ	khati hŏ
2nd person	n.f.	khate ho	khate hŏ
	f.	khati ho	khati hŏ
3rd person	n.f.	khata ho	khate hŏ
	f.	khati ho	khati hŏ

13. Absolute Mood

		n.pl.	pl.
1st person	n.f.	khata hŭga	khate hŏge
	f.	khati hŭgi	khati hŏgi
2nd person	n.f.	khate hoge	khate hŏge
	f.	khati hogi	khati hŏgi
3rd person	n.f.	khata hoga	khate hŏge
	f.	khati hogi	khati hŏgi

14. Potential Mood

	n.pl.	pl.
n.f.	khata hota	khate hote
f.	khati hoti	khati hotĭ

15. Non-Past Tense

		n.pl.	pl.
1st person	n.f.	khata hŭ	khate hɛ̆
	f.	khati hŭ	khati hɛ̆
2nd person	n.f.	khate ho	khate hɛ̆
	f.	khati ho	khati hɛ̆

3rd person	n.f.	khata hε	khate hε̆
	f.	khati hε	khati hε̆

16. Past Tense

	n.pl.	pl.
n.f.	khata tha	khate the
f.	khati thi	khati thĭ

NON-ASPECTUAL (INFINITIVE)

17. Indeterminate Mood

khana

18. Non-Potential Mood

	n.pl.	pl.
n.f.	khana ho	khane hŏ
f.	khani ho	khani hŏ

19. Absolute Mood

	n.pl.	pl.
n.f.	khana hoga	khanĕ hŏge
f.	khani hogi	khani hŏgi

20. Potential Mood

	n.pl.	pl.
n.f.	khana hota	khanĕ hote
f.	khani hoti	khani hotĭ

21. Non-Past Tense

		n.pl.	pl.
3rd person	n.f.	khana hε	khanĕ hε
	f.	khani hε	khani hε

22. Past Tense

	n.pl.	pl.
n.f.	khana tha	khanĕ the
f.	khani thi	khani thĭ

3. The grammatical categories of the finite verb in Hindi are as follows.

3.1. VOICE: Intransitive (signaling the performer or the undergoer of the narrated event) vs. transitive. Within transitive: (a) causal[2] (signaling the initiator, the performer and/or the undergoer of the narrated event) and (b) non-causal (signaling the performer and the undergoer of the narrated event).

3.2. ASPECT: Aspectual vs. non-aspectual. The non-aspectual forms consist of the infinitive with or without auxiliaries. Within Aspectual: Future (signaling the possibility of the occurrence of the narrated event) vs. non-future. Within non-future: (a) perfective (signaling the completion of the narrated event or its happening once) and (b) imperfective (signaling the incomplete or the continued narrated event).

3.3. MOOD: Presumptive (signaling the supposed occurrence of the narrated event) vs. non-presumptive. Within presumptive: (a) absolute (signaling that the narrated event is an assumed certainty) and (b) contingent. Within contingent (only in the non-aspectual, the perfective and the imperfective aspects): (a) potential (indicating the likelihood of the occurrence of the narrated event) and (b) non-potential (signaling the mere desirability of the narrated event from the point of view of the participant of the speech event).

Within non-presumptive (only in the non-aspectual, the perfective, and the imperfective aspects): (a) determinate (representing the narrated event as actually taking place with reference to the speech event) and (b) indeterminate (implying no such reference).

Within non-presumptive (only in the future aspect) imperative vs. hortative (indicating an appeal or a suggestion).

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[2] The traditional distinction between "causal and double causal verbs" is subsumed within causal and non-causal transitive verbs here.

3.4. TENSE: Only in the determinate mood: past (signaling the anteriority of the narrated event to the speech event) vs. non-past.

3.5. PERSON: Personal vs. impersonal (or third person). Within personal! first person (signaling the addresser) vs. second person (referring to any imaginable participant of the speech event, i.e. the addressee).

3.6. GENDER: Feminine (indicating that the participant of the narrated event is feminine) vs. non-feminine (indicating no such reference). This gender distinction is not based on sex only; as a part of the noun system of the language, it involves sex, size, state, sppearance etc.

3.7. NUMBER: Honorific (signaling the honorific status of the participant of the narrated event) vs. non-honorific. Within non-honorific: (a) plural (signaling the plurality of the participant of the narrated event) vs. non-plural.

3.8. STATUS: Negative vs. non-negative. Within non-negative: (a) affirmative and (b) non-affirmative. The status distinction is not a morphological one and is indicated by the negative particles na, nəhĩ, mət.

The remarks regarding the category of status in the language are provisional.

4. The total number of verb-forms of the non-finite verb is 6 (numbered 23-28 below).

23. Infinitive

		n.pl.	pl.
Variant	n.f.	khana	khane
	f.	khani	khanĩ
Invariant		khane	

24. Perfective Gerundive

Variant	khaya
Invariant	khaye

Note: The invariant form of perfective gerundive always occurs with the negative particles and is not covered by the rules of this constituent structure. Examples:

bIna dəvai khae tUm əcche kɛse hoge	"How will you get well without taking (any) medicine?"
yəh khana həmare khae na cUkega	"We cannot consume this (much) food."

25. Conjunctive

kha (kər)

26, Iterative Perfective

khae

27. Non-Iterative Perfective

		n.pl.	pl.
Variant	n.f.	khaya (hUa)	khae (hUe)
	f.	khai (hUi)	X

Note: The f.pl. of Non-Iterative Perfective khai (hUĩ) does not occur as a non-finitie verb.

Invariant	khae (hUe)

28. Imperfective

		n.pl.	pl.
Variant	n.f.	khata (hUa)	khate (hUe)
	f.	khati (hUi)	X

Note: the f.pl. of Imperfective khati (hUĩ) does not occur as a non-finite verb.

Invariant	khate (hUe)

The distinction between finite and non-finite verbs is a syntactic one, and our systematization of the grammatical categories of the non-finite verb covers the forms accounted for in the rules of this constituent structure.

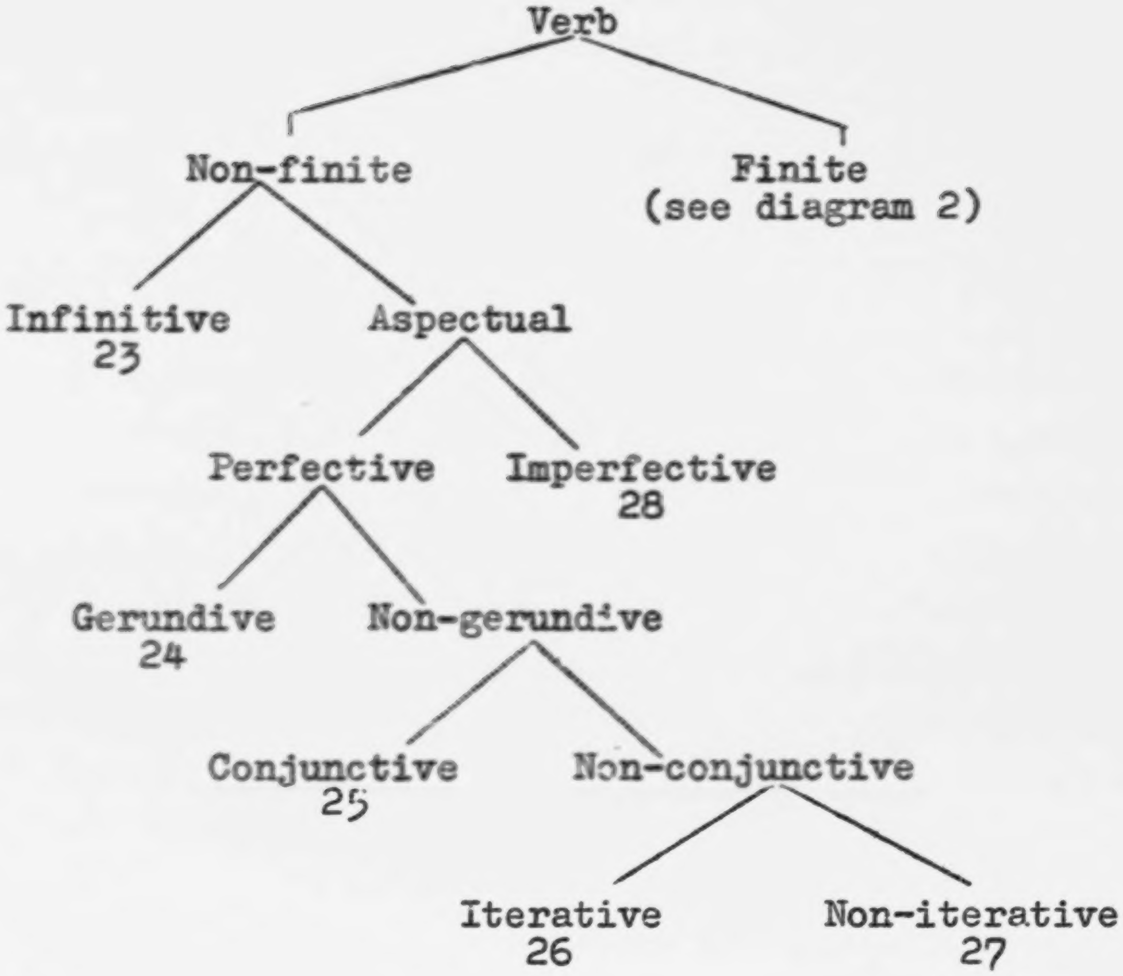
The grammatical categories of the non-finite verb are as follows.

Infinitive (signaling no grammatical information except naming the action) vs. aspectual.

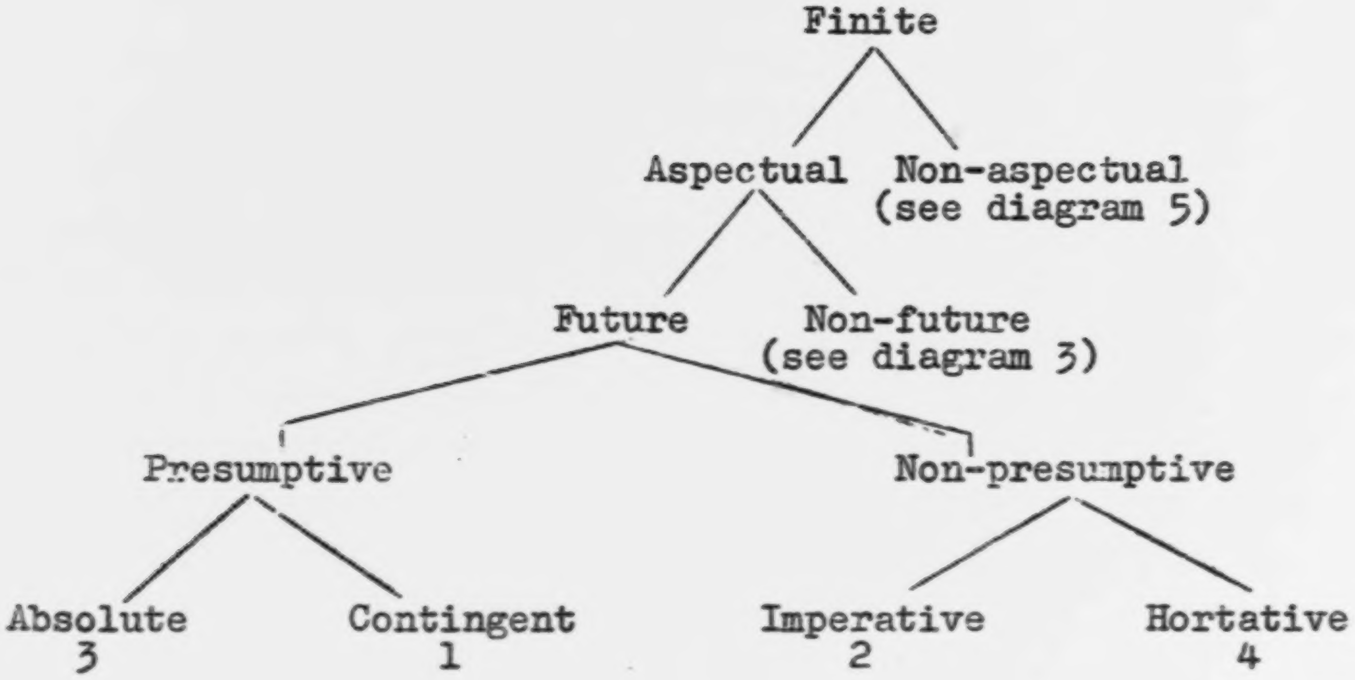
Within aspectual: perfective vs. imperfective (indicating the incomplete or the continued narrated event).

Within perfective: gerundive (symbolized as PG in the rules of the constituent structure) vs. non-gerundive. Within non-gerundive: conjunctive (indicating the absolute completion of one narrated event before or in conjunction with another narrated event) vs. non-conjunctive. Within non-conjunctive: iterative (signaling repetition of a narrated event) vs. non-iterative (indicating absolute completion of a narrated event).

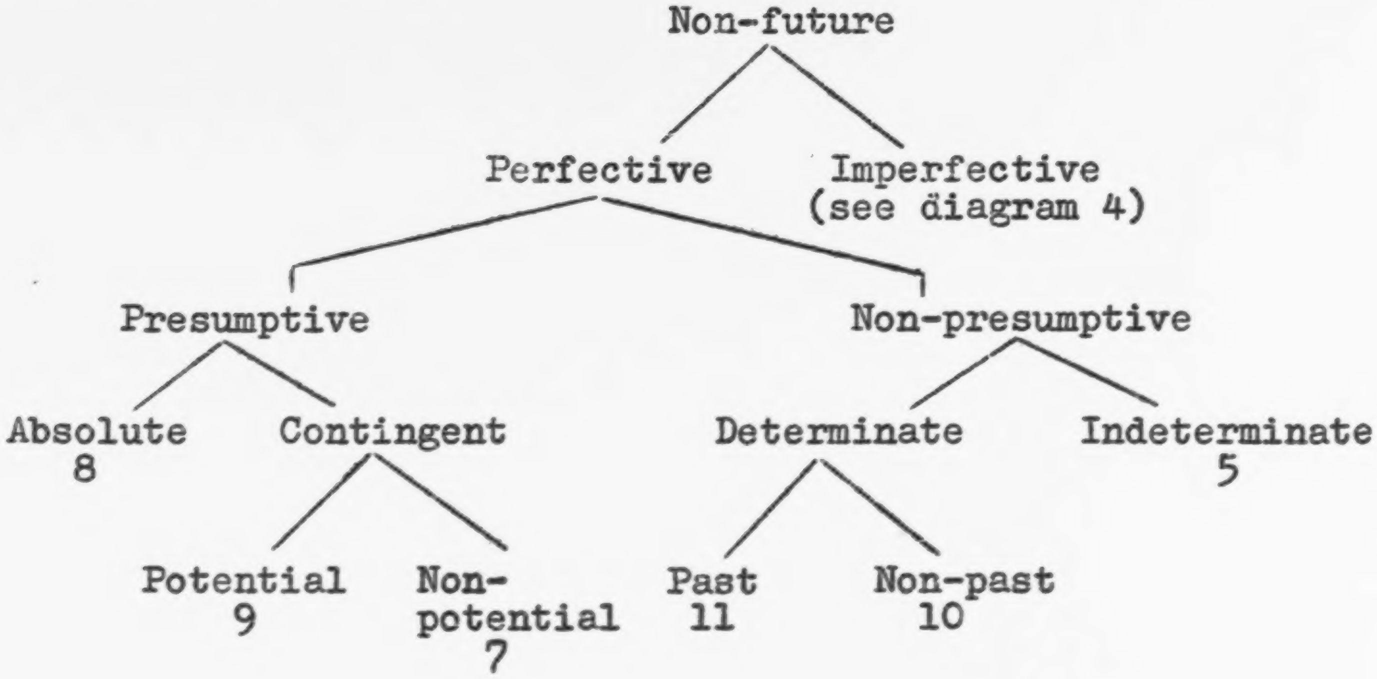
5. Among all the categories listed above, voice and aspect belong to both finite and non-finite verbs; mood, tense, and person are found only in the finite verb; and gender, number, and status also occur in both finite and non-finite verbs. The following diagrams show their mutual relationships, except that the categories of voice, person, number, gender, and status are not shown. The numbers under each category in the diagrams refer to the tense-forms in sections 2 and 4.


Verb
Non-finite
Finite
(see diagram 2)
Infinitive
23
Aspectual
Perfective
Imperfective
28
Gerundive
24
Non-gerundive
Conjunctive
25
Non-conjunctive
Iterative
26
Non-iterative
27

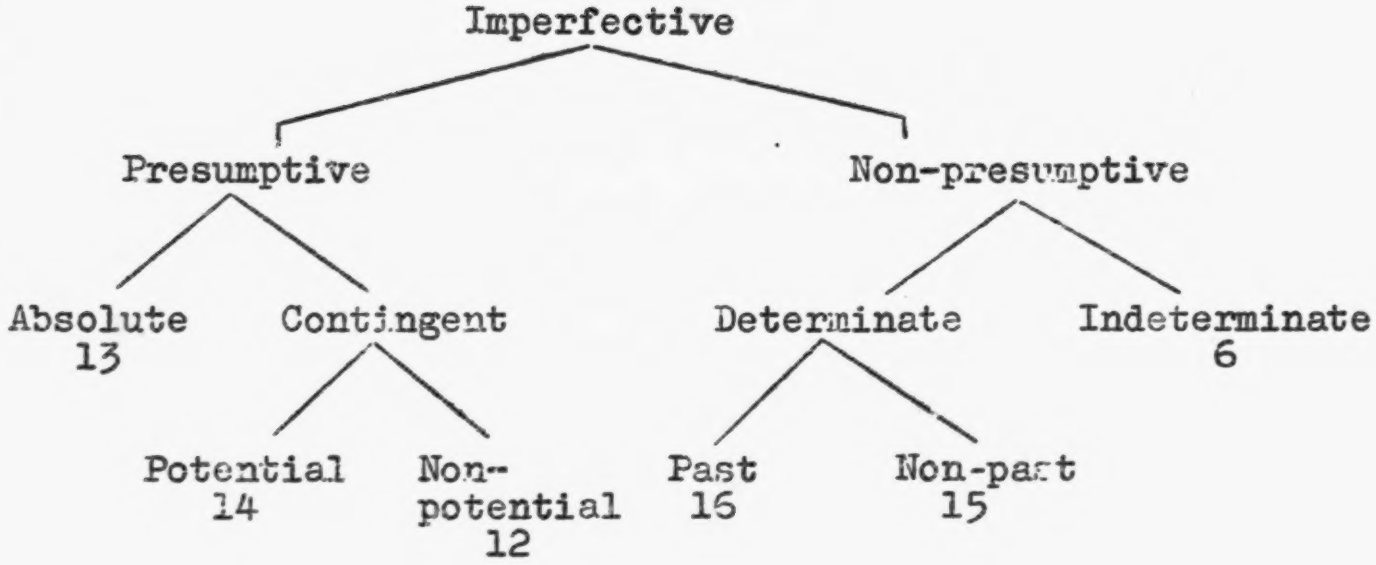
(Diagram 1)


Finite
Aspectual
Non-aspectual (see diagram 5)
Future
Non-future (see diagram 3)
Presumptive
Non-presumptive
Absolute 3
Contingent 1
Imperative 2
Hortative 4

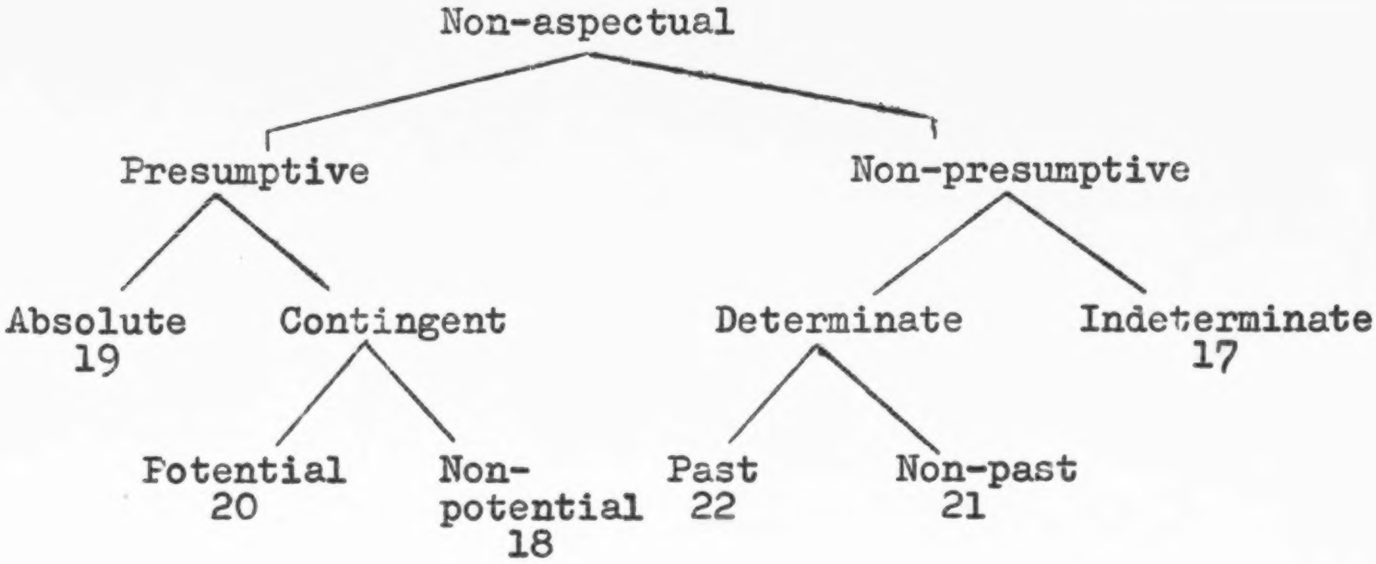
(Diagram 2)


Non-future
Perfective
Imperfective (see diagram 4)
Presumptive
Non-presumptive
Absolute 8
Contingent
Determinate
Indeterminate 5
Potential 9
Non-potential 7
Past 11
Non-past 10

(Diagram 3)


Imperfective
Presumptive
Non-presumptive
Absolute 13
Contingent
Determinate
Indeterminate 6
Potential 14
Non-potential 12
Past 16
Non-past 15

(Diagram 4)


Non-aspectual
Presumptive
Non-presumptive
Absolute 19
Contingent
Determinate
Indeterminate 17
Potential 20
Non-potential 18
Past 22
Non-past 21

(Diagram 5)

6. The sixteen explicators of Hindi can be divided into eight sets of two each. Both the members in each set are semantically opposed to each other while having the common feature of the set. We suggest the following labels for these semantic features of the explicators:

1. Completion
    - Cislocative: a- "to come"
    - Translocative: ja- "to go"
2. Suddenness:
    - Commencement: Uṭh- "to get up"
    - Termination: bɛṭh- "to sit down"
3. Vehemence:
    - Indeliberate: pəṛ- "to fall down"
    - Deliberate: dal- "to throw"
4. Benefaction:
    - For the performer of the narrated event: le- "to take"
    - For the undergoer of the narrated event: de- "to give"
5. Precedence:
    - Concern: rəkh- "to keep"
    - Indifference: choṛ- "to leave"
6. Inception
    - Involvement: cəl- "to move"
    - Alleviation: nIkəl- "to come/go out"
7. Process:
    - Cessant: cUk- "to be finished"
    - Incessant: rəh- "to live, remain"
8. Accomplishment:
    - as a concession: pa- "to obtain"
    - as one's ability: sək- "to be able to"